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# SOUL AND BODY;

OR,

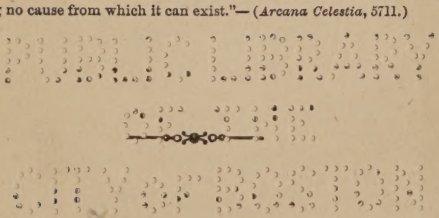
## THE SPIRITUAL SCIENCE OF HEALTH AND DISEASE.

BY

W. F. EVANS,

AUTHOR OF "MENTAL CURE," AND "MENTAL MEDICINE."

"All diseases appertaining to man have correspondence with the spiritual world, for whatever in the whole of nature has not correspondence with the spiritual world has no existence, having no cause from which it can exist."—(*Arcana Celestia*, 5711.)



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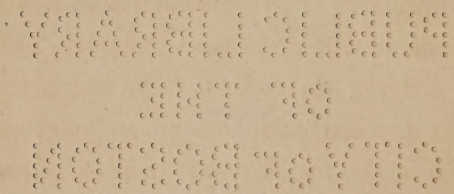

# PREFACE.

THE generous appreciation which the public has accorded to the two previous volumes of the author has emboldened him to offer, for their acceptance, the present work. It has been prepared under many and pressing professional labors, which may account in part for any errors and imperfections it contains. The importance of the subjects discussed is indicated by the growing interest felt in them at the present time in the world. It is to be hoped that the work may contain something to meet the wants of those who are striving to attain a truly spiritual life, and that it may contribute an influence toward the restoration of the phrenopathic method of healing practised by Jesus, the Christ, and his primitive disciples. It has been the aim of the author to make the work *scientifically religious*, without be-

ing offensively theological. Of polemic theology the world has had a superabundance for the last three centuries. The religious nature of man has been surfeited and sickened with it. The sorest need of the world, at the present time, is not an increase of sectarian creeds, but a deeper and more intelligent spiritual life, which can come to us only from God, and the opening and descending heavens.

3 Beacon St., Boston, Mass.,
Dec. 11, 1875.

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## CHAPTER I.

### THE SPIRITUAL IDEA OF HEALTH AND DISEASE

"I hold a middle rank 'twixt heaven and earth;
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundaries of the spirit-land."

WHAT that condition which we call health is, in its reality, and what is the correct idea of a diseased state, are fundamental inquiries. It is the office of the physician to promote the one and combat the other. But unless he has some definite conception of what disease is in its nature and essence, he is fighting against an unseen foe and at a disadvantage. If he is called to improve the health of a patient, to advise as to the best means of preserving or restoring it, his advice and efforts will be at random, unless he has a well-defined notion of what health is. The states of health and disease are opposites, and, as in the case of good and evil, if we get a correct idea of the one, we have the means of forming an accurate conception of the other.

What we call disease, or that manifestation of it which comes to the cognizance of the senses in every morbid condition, may be organic or functional. It may be an actual lesion, a loss of continuity in a part,

or, as is most frequently the case, only a disturbed action of an organ. But this is only the outward and visible effect of some interior and more hidden cause. Dr. Jahr has judiciously remarked: "We are to regard every given case of disease less as a local affection of this or that organ, causing a general derangement in the organism, than as a consequence of a disturbance in the principle which governs and preserves in harmony all the vital functions of the body. From thence it results that, in practice, it is less important to remove the affection of an organ than to regulate the normal state of the principle of health in the organism; convinced that the normal state of this principle being re-established, all the consequences arising from its disturbances would also naturally cease, and in a much more certain and permanent manner, than if they had only been transferred from one part to another by derivatives, or momentarily suppressed by palliatives." — (*Elementary Treatise upon Homœopathy, p.* 14.)

What the essential principle of health is in the human body has not been settled in physiology. Various and even conflicting opinions have been entertained regarding it. It is certain that it is something vastly too subtle to be reached by chemical preparations and pharmaceutical compounds.

Everything in this volume and in the curative system recommended in it, is based on the fundamental truth, that man, as to his interior being, is a *spirit*. This inner nature is the real manhood, — the body, the mere physical organism, constituting no essential

part of his being and existence. The soul, the mind, the spirit, — which terms we use interchangeably, though not absolutely identical in meaning, — is the primary source of life in the body. Mind is essentially active, or possesses *force*, and is the dynamic principle of the body and the cause of all its movements, muscular and physiological. The matter of which the body is composed is, in itself, passive and inert, having no life except that which is imparted to it by the all-pervading and animating spirit. There can be no animal or bodily life where there is no mind. The body in fact has no life. It neither lives nor dies. The mind lives in the body, and when the connection is sundered, the bodily envelope comes at once under the operation of certain chemical laws or forces which were before held in check by the animating soul, and is decomposed into its original material constituents. The general forces of the universe circulate in our bodily organism; but in addition to this there are peculiar movements that are only attributable to an animating spiritual principle. That the life of the body is not one thing and the life of the mind another, that they are not distinct entities, but identical, is evident. On this subject Herbert Spencer, one of the leading thinkers of the day, very truly says: "Though we commonly regard mental and bodily life as distinct, it needs only to ascend somewhat above the ordinary point of view to see that they are subdivisions of life in general, and that no line of demarcation can be drawn between them, otherwise than arbitrarily." — (*Principles of Psychology*, *p.* 437.)

There is but one Life in the universe, and though this general or universal Life, which is an emanation from God, is that by means of which everything is held in being, yet the entire bodily system, with all its organs and tissues, is in more immediate alliance with the mental nature and mental functions. Without this correspondence and connection the body would exhibit only the phenomena of ordinary matter, and would be motionless, powerless, and without animal vitality.

In studying the connection of mind and body, we are led irresistibly to the conclusion, that the part of the physical organism most intimately associated with mind is the nervous system. In this term we include the cerebrum, the cerebellum, medulla oblongata, medulla spinalis, and the nerves thence distributed throughout the body. It is of all the organs of the body, as Prochaska has truly observed, the most important. It is the more immediate seat of the rational soul, and the link by which it is united to the body; it is the instrument by which the soul, so long as it is united to the body, produces its own uses. By it the mind acts on the body, and the body in turn acts upon and influences the manifestations of the mind. But, however great may be the importance of the nervous system in these respects, it is of further importance, because the soul, through its instrumentality, has the power of exciting in the human body various movements that are involuntary, but which are essential to the healthy existence of the body, as digestion, nutrition, secretion, excretion, and all the physiological processes; these functions do not

remain long undisturbed, if the nervous system be injured. Since the nervous system is the intermediate organism through the instrumentality of which the mind acts on the body and through which it accomplishes its uses in the external world, it has an important part in all diseases, and its proper treatment and management are essential to life and health.

It is not necessary that I should enter upon any extended description of the structure of the brain and nervous system. All that is known can be found in the more recent works on Anatomy. It is enough for our purpose to say, that the brain is a very complicated organ, and receives a more copious supply of blood than any other part of the system. It has been computed that one-fifth of the entire circulation passes through the cerebral organism, — a circumstance which indicates great activity and physiological and functional importance. As the nervous system is the intermediate organism through which the mind acts upon and controls the body and affects every particle of it, all disease first manifests itself in some change here. It is the medium through which a spiritual disturbance ultimates itself in every morbid condition which becomes manifest to the senses.

There can be but little doubt that all inflammatory conditions of the body have their seat in the brain, as being the more immediate organ and residence of the spirit. "Many of the older medical writers, among whom are Willis, Chirac, Werlhof, Silvia, and Fracassini, maintain that inflammation of the brain is the proximate cause of fever. More recently several modern

writers, particularly Clutterbuck, have advanced the same opinion. There can be no doubt that the brain is the organ primarily affected in this disease, but the exact nature of this disturbance of the brain we are at present unable to state." — (*Brigham on the Brain*, *p.* 305.)

Health and disease, in their primary causes, their underlying reality, are states of the spiritual principle in man. There is an internal and external man. This is recognized and taught by Paul, and is taken for granted in this volume. (1 Cor. xv. 44 ; 2 Cor. iv. 16.) Let us see if we can get the spiritual idea of health and disease. We often use the word *spiritual* without any definite conception of the meaning of the term. By a spiritual idea I mean one that is acquired independently of the testimony of the external senses, and sometimes in direct conflict with their fallacious appearances. To think spiritually is to elevate the thoughts to a range of action above the sensuous degree of the mind. In the case of disease we only perceive by the senses the ultimation of the spiritual disturbance. The interior hidden cause lies beyond their cognizance, and must be perceived by some mental power more interiorly penetrating in its range of action.

In the present earthly stage of our existence the senses have a preponderating influence over our judgment and intellectual states. Hence, in the history of medical opinions (science it can hardly be called), the prevalent theories of disease have been of a purely materialistic character. The various schools of medicine have come only to the recognition of the effects of

disease and of the outward symptoms, rather than to the perception of disease in its spiritual causes and its reality. Paul labored to call the attention of the world, in his day, away from things *seen and temporal* to things that are not seen by the outward eye, and which are invested with an enduring reality (2 Cor. iv. 18), but with poor success. The remedies employed for the alleviation or cure of disease in every subsequent age of Christian history have been those naturally suggested by their external and sensuous theological and pathological systems, and have been of a crude and material character. They have not been calculated to reach the root of the malady, but only at best to alleviate the outward symptoms, and "have healed the hurt of the daughter of my people but slightly." But human nature is not wholly nor mainly material, and the body is not merely a nicely constructed physiological machine, moved by the common forces of the universe. It is pervaded in every part, and animated by an interior spiritual nature, that is the source of its life and the spring of all its vital activities and movements. To ignore this, as is usually done in the practice of the art of healing, is as unreasonable as it would be for the jeweller, in repairing a watch which keeps bad time, to confine his attention wholly to the hands of the chronometer, without regard to the hidden spring and other internal machinery.

There is often a profound philosophy concealed in the radical meaning of words. Words are the ultimation, the outward expression of spiritual ideas, and their roots are as the petrified remains of an early spir-

itual science. What is the radical spiritual meaning of the words health and to heal? The words are from the same root as the word *whole.* To heal comes from the Saxon *helan*, to cover, to conceal, and to be made whole. The Danish verb *heeler,* to heal, is equivalent to being whole, entire and holy. A state of health is a condition of wholeness, completeness, entireness, and the word holy is from the same root. Holiness and health in their radical signification are the same, and are a state of *wholeness.* In the New Testament to be healed is to be made whole, as in the passages, "Wilt thou be made whole?" and "Go in peace; thy faith hath made thee whole." To be in health, to be holy, is to be "made every whit whole." Jesus said to one of the subjects of his cures, "Thou art made whole; sin no more lest a worse thing come upon thee." This implies a restoration of the whole being to harmony. In the system of Christ, holiness and health were joined together. The one was the internal spiritual state, the other the corresponding bodily condition.

In what does this entireness, this wholeness, consist? The animating principle of the body is what we call interchangeably the soul, the mind, the spirit. There is a law of correspondence, of correlation, between the inner man, the living soul, and the external organism, or the latter answers to the former as a shadow to a substance, an echo to the original sound, and an effect to a producing cause. When the soul is restored to health and harmony by the redemptive agencies of the Gospel, introduced by Christ, the body adjusts itself in

concordance with the restored spiritual life, for its state is always an effect of which the soul is the cause. In the Scripture idea of regeneration is not only included the idea of a new spirit, but a renewed body. This is also taught in the spiritual philosophy of Swedenborg. When the correspondence between the two departments of our complex existence is complete, the body is pervaded in every part, and without obstruction, by the spiritual principle. This is a state of wholeness or health. When the spiritual essence does not harmoniously pervade every part, there is something wanting in that part. It is no longer complete or whole. The effort, the conatus, the spontaneous and inherent endeavor, the unconscious struggle of the soul, to restore the partially sundered correspondence, is that state of unrest, of disquietude, of disturbance, expressed by the word disease (from *dis*, without, and *ease*). When the correspondence between any organ and the answering spiritual principle is loosened or lost, the vital tone of the part will be lowered, and its physiological function disturbed, altered, or suspended. When any part of the body loses its vital connection or correspondence entirely with the soul, it mortifies, or is made dead, as the word implies. The part comes under the operation of those disorganizing chemical forces, whose action is no longer checked by the vital force, just as the entire body will when sundered from its conjunction with the animating spirit. What we call disease in an organ is usually a partial death of the part. The spiritual life does not circulate freely through it. To bring back the spiritual principle to it, so that it will be diffused harmoniously

and without obstruction through it, is to heal it or make it whole.

When the soul, in the calm happiness of unbroken fellowship with God, the Central Life, and in the love of all mankind, and in a state of tranquil trust and faith, that allays every fear, and brings a solid and enduring peace, harmoniously pervades, permeates, and interiorly dwells in every particle, cell, fibre, and tissue of the body, that is holiness, wholeness, and health, in their highest form of manifestation.

In its radical sense, to *heal* and to *conceal* are the same. Health, in a certain comprehensible sense, is concealment, as the word is derived from the Saxon *helan*, to cover. It requires time for the body to adapt itself to the internal spiritual state, and many of the changes effected in the bodily condition by the ever-varying mental emotions are transient in their effects. When the spiritual disturbance has not become ultimated in permanent sensible effects, in actual lesions and perturbed functional action, but is, as it were, hidden from view (for it is only effects that are perceptible to our ordinary senses), it is still a state of health.

This doctrine of health and disease will be readily accepted by the disciples of Emanuel Swedenborg, and all those who are acquainted with his doctrine of correspondence between the soul and body, as taught in that profoundly philosophical work entitled the "Divine Love and Wisdom." But a far higher authority has taught that the work of healing must commence within. Christ proclaimed to the world that a truly sanctified

spirit will cleanse its outward temple. The process of cure by him was from within, outward. A soul restored by love and faith to union with the divine Life will bring the body into harmony with it, or put it off and go free from it, and graduate to the climes of bliss.

It is interesting to trace, in the history of Medical Science, the progressive development and growth of the spiritual idea of health and disease. In the earliest ages, diseases were supposed to be the result of the divine wrath, and it was naturally believed, with that view of its origin, that, in the temples of the gods, the divine power of healing was most likely to be manifested. Hence the temples of religion became the resort of the sick and infirm, and the priests were the only physicians. This indicates an obscure and shadowy realization of the truth that disease is of a spiritual origin, and that spiritual remedies are indicated as adapted to its cure.

Great discoveries in medicine, or in any branch of science, are the result of an inspiration, — an influx of ideas from the higher realm of life and intelligence. It is a light descending from above. All great physicians, of whom there have been but few, scattered sparingly along the centuries of the world's history, have been, in a certain proper sense, inspired men. It is an interesting fact, that all the great medical lights of the past have been men who have seen the importance of the influence of the spiritual nature of man in health and disease. One of the first, of whom history makes mention, was Æsculapius, the reputed son of Apollo and

Coronis, and the pupil of Chiron the Centaur. He was called the inventor of the art of healing. In the earliest periods of human existence, medicine was based on an instinctive character, just as some animals are seen to resort to certain substances when they are sick, which are unfit to serve them for food; and it would require no great ingenuity to show that those diseases to which man in a state of nature would be most exposed are precisely those in which the instinctive tastes are most developed. — (*Meryon's Hist. of Medicine*, *p.* 7.) It is a current opinion, that probably has some foundation in fact, that vegetable remedies are of spontaneous and indigenous growth in the localities which generate the diseases for which they are specifics. These instinctive appetences are often a more unerring prescription of nature than the diplomatized science of medicine can give. The more one lives in a purely natural condition, the more certainly will his intuitions and impressions guide him in the selection of the appropriate remedies for his bodily ailments; these will often be those things which the so-called medical science would never think of prescribing, but which nevertheless have a perfect adaptedness to the particular case. Æsculapius seems to have been the first who attempted to reduce these instinctive prescriptions to something like science. Only a few hints have been preserved as to his system. With the exception of the use of the remedial power of plants, it seems to have been the psychical or phrenopathic method, or the cure of disease by impressions on the mind. The practice of the healing art was connected with the religion of the day, as it always

should be. *Faith* was demanded of the patients, and the process of cure was accompanied with all those mysterious ceremonies and cabalistic symbols that were calculated to excite it among a rude and uncultured people. Something like the modern animal magnetism seems also to have been practised. The patients were thrown into the somnambulic state, or prophetic sleep, in which the appropriate remedies were revealed to them. If the magnetic state could not be induced upon them, the priests themselves went into a state of ecstasy, or trance, and revealed the proper mode of cure. Such was the system of the Asclepiades down to the time of Hippocrates. — (*Meryon's Hist. of Medicine*, *vol.* 1, *pp.* 10, 11.)

Hippocrates, who has been called the father of rational medicine, was born at Cos, 460 B.C. He represents the transition of the art of healing from the instinctive to the scientific. He was the scion of a family who had devoted themselves to the practice of medicine for at least three hundred years, and had produced some celebrated physicians before him. He inherited his medical faculty, and all the skill of his ancestors seems to have been transmitted to him, and to have centred in his personality. His Aphorisms, which are a collection of short, pithy sayings, give a condensed view of all that was known in medicine and physiology in his day. They have been translated into all the languages of the civilized world, been commented on by authors in all ages, and contain the fundamental principles of all medical science; and, according to Suidas, taken collectively, are "a per-

formance surpassing the genius of man." By this he must mean that, like all original men, who make additions to the sum total of human knowledge, he was aided by light from the higher realm of intelligence. To him we owe the first acknowledgment and announcement of the principle which he called φύσις (*physis*), Nature, as superintending and regulating all the bodily functions. From this word all those who practise the art of healing have been called physicians. What he called Nature in the human body he viewed as an all-pervading spiritual principle. It is now universally adopted in physiology under the designation of the *vis medicatrix naturæ*, the healing force of nature. But it is demonstrably certain that it belongs to the spiritual nature, and is only an effort of the soul to bring the disordered body into correspondence and harmony with itself.

About the time of Hippocrates, or a little previous (500 B.C.), the distinction between the soul and body was first taught by Anaxagoras, one of the most rational and spiritual of the Greek philosophers. During the early period of the history of medicine, the immortality of the soul was deduced from the atomic theory of Democritus. All matter was deemed indestructible, as being made up of simple and indissoluble atoms, and the soul being material — as all matter was indestructible — was necessarily immortal and eternal. This would prove equally the immortality of the body. But the recognition of the distinction between the body and the animating soul was a long step in advance in the spiritual science of healing. A great idea once

deposited by the heavens in the mind of man is never fully lost in the life of humanity. It seems to have the power of reproducing itself, perhaps in other forms, in every subsequent age, and without losing any of its original force.

About the commencement of the Christian era, Athenæus, of Attila, revived the Platonic theory of the existence of an immaterial, active principle called *Pneuma* or spirit, and the state of this principle was considered to be the source of health and disease. A medical sect or school was founded, under the name of Pneumatists, or Spiritualists, whose practice was based on this principle. Jesus, the Christ, seems to have adopted, or rather to have conformed his practice to that theory, and without deviating from it. A more material conception of this principle was afterwards adopted in physiology under the name of the *animal spirits*, supposed to be generated in the blood. The idea of a subtle fluid, called animal spirits, retained its place in physiology down to modern times. It is found in Untzer and Prochaska, but they denominate it the *vis nervosa*, the nervous force, and suppose its origin to be in the brain.

After the subsidence of the Pneumatists the spiritual idea of health and disease seems to have been lost sight of in the practice of medicine. The system of Claudius Galen, which was purely materialistic, was promulgated in the second century, and for thirteen hundred years reigned supreme in Europe, Asia and Africa, and was not seriously disputed until the age of Paracelsus. Christianity, if there had been anything

more than an external apprehension of it, would have been a standing protest against the dominant materialistic schools of medicine. Why, in writing the history of medicine, the theory and practice of Jesus, the Christ, is left out, it is difficult to conceive. This divinely human personage had more control over disease than any one who ever appeared in the history of mankind. Whatever view we take of him, as either man or God, he was certainly the Great Physician of both soul and body; and the principles on which his practice was based deserve the profoundest consideration and study. And it is certain that he employed no chemical remedies. His method of cure was psychical, and not material.

After ages of pure materialism in the science of medicine, the spiritual idea of health and disease was revived by John Baptist Van Helmont, and has never been fully suppressed. It has, ever since his day, claimed recognition more or less in the practice of the art of healing. He pursued the study of medicine for thirty consecutive years with the ardor of an enthusiast, and with an entirely independent spirit. Having renounced all antecedent systems, all academic dignities, and the schools where only superficial and futile matters were taught, he consecrated himself to the discovery of truth from its original source. He became deeply imbued and saturated with the spirit of the mystic philosophy of Thomas à Kempis, and John Tauler. He adopted as his fundamental maxim the principle that "all truth and wisdom come from God, to whom man unites himself by prayer, contemplation, and good

works." To imitate Christ became the ruling motive and central aim of his life, and in order to copy this divine model more closely in the relief of human misery, he devoted himself to the study of medicine in the untrammelled ardor of an independent genius. Such men are always inspired, and will say and do things beyond the comprehension of the age in which they live, and his works are as unintelligible to the mass of mankind as are those of Jacob Behmen.

The governing principle in the human body, and the source of all its physiological movements, he denominated *archæus*, perhaps from the Greek word ἀρχη (*arche*), signifying origin or first principle. It was not a mere blind force, like the *vis vitæ* of later times, but was possessed of intelligence, and endowed with the power of regulating all the movements, voluntary and involuntary, of the body, and remained in it until its chemical dissolution. If I get the true conception of it, he viewed it not merely as the animating principle of the human body, but also as the universal life, and something allied to God or proceeding from him, that, like the Holy Spirit, is the everywhere present organizing principle of nature; for without it, he affirmed that everything would go to confusion, and the universe would return to its original chaos. For some reason it would be difficult to define, he located it more particularly, in the human body, in the pyloric orifice of the stomach and in the spleen. From this central and commanding position it directs all the functions of the other organs, watching the integrity of each, and maintaining the harmony of the whole.

In regard to therapeutics, he laid it down as the first condition of the favorable operation of a remedial agency, that it comport with and be agreeable to this sensitive spiritual principle. When the *archæus* is offended by any injurious or disagreeable agent, he is seized with *fear*, which produces disordered movements, and the image which this trouble depicts in it becomes the seminal idea of the disease. There is reason to believe that the radical interior spiritual disturbance which underlies all bodily disease, which consists only in functional disorder, may be reduced to fear, or unbelief, which is closely allied to it. Van Helmont taught that these disturbances of the *archæus*, or the spiritual principle of life and health, may be occasioned by various morbific causes, as miasms, epidemics, poisons, virus, unsound food and drinks, etc. — (*Renouard's History of Medicine*, *p.* 511.)

In the system of Van Helmont we find stated, in a symbolical and obscure way, the truth that all diseases arise from some disturbance of the spiritual essence of man. He may have seen this only through a glass darkly, or he may have seen it more clearly than he thought it expedient to express, and, like a greater Physician before him, concealed spiritual truths in parables and veiled them under sensuous images.

In harmony with his psychical pathology, he believed in the efficacy of the most subtle agents, and that the actual virtues of remedies resided in their aura or odors, as in that form they approached nearer to the spiritual animating principle of the organism; which view Hahnemann, in the latter years of his practice,

adopted. Van Helmont had faith in the efficacy of certain words, and of amulets and talismans. Also, there can be but little doubt that, long before Mesmer, he practised something like animal magnetism. A great truth, like that of the spiritual origin of health and disease, deposited in the mind of humanity has a divine vitality in it, and the power of reproducing itself in a clearer form in subsequent ages, and is the seed of a future harvest. Such was the work of Van Helmont.

The doctrine of the influence of the mind upon health and disease was greatly advanced by George Ernest Stahl, who, while physician to the court of Weimar, was appointed to be professor in the university of Halle. He was one of those original independent thinkers and investigators, who seek knowledge not so much by extensive reading as by observation and meditation. He relied more upon his intuitive perceptions of truth, than upon books, and as a natural consequence he trusted more to the influence of the spiritual nature of man in the cure of disease than upon medicines. "His principal title to glory in medicine," says Renouard, "is for having recalled the attention of his contemporaries to the natural tendencies of the animal economy to the reaction of the vital forces — or the soul — in diseases, a reaction and tendencies which the physico-chemical doctrines too much lost sight of." — (*History of Medicine*, *p.* 534.)

His first inquiry was to learn, if possible, what life and health are — in what they essentially consist. He adopted the humoral pathology, supposing the health of the body to consist in the conservation and main-

tenance of the fluids in a state of integrity and perfect mixture. But this could be viewed only as an effect, and it was necessary to inquire what is the fundamental principle that is the cause of this? Stahl maintained that it could be nothing but the *anima*, the immaterial and rational soul. The use of the body is to be the passive instrument of the soul, by which it accomplishes certain uses in the material world. Without the body, the soul could not put itself into conscious relation with external things, and consequently its knowledge must be circumscribed. He taught, as also Descartes has done, that all motion implies and requires the aid of a spiritual motive agency. This is emphatically true of the human body. All voluntary muscular motions are certainly of this character, as none of the five hundred muscles of the body are a force, but only the instrument of a force. It is equally true that the unconscious and invisible physiological movements and processes are effects, of which the soul or spirit is the producing cause. Stahl remarks: "If the movements of the animal economy depart, in any respect, from the normal mode, then the physician should understand that it is his duty to calm them, or to restrain them, or to excite them, in a word, to act upon them conformably to the natural indications. It is of the highest importance to him to have constantly in view the natural synergy of the soul, in order to show himself the minister, rather than the governor; in other words, the physician should study to follow the movements and tendencies of nature, rather than to believe himself

authorized to dare attempt something, without having due regard to her tendencies."

He affirmed that every pathological affection was the result of the reaction of the soul against the morbific agent, and that the totality of the symptoms of any given case of disease only represent and indicate the succession of vital movements. This is a truth of great practical importance. It would follow logically from it that it was the duty of the physician, either to remain an inactive spectator of the struggle, or intelligently to aid the *soul* in her efforts to restore the body to a state in which it will be her unobstructed and passive instrument. As phenomena, or sensible appearances, are not the unseen realities of things, so the symptoms are not the disease. A symptom is an external sign or token which indicates the existence of something else — some more inward disturbance. The symptoms are what we see, but the causes often lie beyond our sight, and that unseen and spiritual something, which is not cognizable by the senses, is the main thing to which we are to attend. A symptom is that which happens in the body in concurrence with some spiritual change or struggle. This we can aid only under the guidance of a true spiritual insight and intelligence. Without this, with our bungling and crude remedies we should be in constant danger of deranging the wise combinations of the soul, the supreme regulator of the economy. We should be liable to impede and hinder the efforts of the soul to restore the correspondence between itself and the physical body. With this view of disease, medicines cease to be of primary importance, and "the great art of life is to

manage well the restless mind." In the language of an intelligent physician, "The influence of the mind, — of mental emotion — in causing and curing disease, are altogether too much disregarded by medical men. While grief, fear, and remorse are as depressing as any measures to which we ever resort, hope and faith are more powerful tonics than bark and wine. Innumerable instances might be adduced in proof of this." — (*Brigham on the Brain, p.* 303.)

If it is admitted that man is a "living soul," then this must be acknowledged as the only real thing in human life. All attempts to account for the vital phenomena of the organism without this admission must be obscure and unsatisfactory. The professor of Halle, from his intuitive spiritual perceptions, affirmed that it is the soul of man which presides directly and without any *intermediary* agency over the external organization, from the moment of the fecundation of the ovarian germ, and it continues to influence and direct all its physiological functions until the connection and correspondence is sundered by what we call death. That the soul acts directly, and without any intermediate principle on the body, is undoubtedly an error. But the doctrine of Stahl, under the name of *animism*, became prevalent in Germany. In France the theory of the *vital principle* was adopted, which seems to have been conceived as an indefinable something distinct from both the mind and the body. Barthez first brought this doctrine prominently to the notice of physiologists. The *vital principle* of Barthez appears to have been borrowed, with modifications, from the sensitive soul of the

ancients, or the *archæus* of Van Helmont. It is difficult to form a definite conception of it, as it was taught by him. Hoffman affirmed that the principle of life in the human body was of an intermediate nature between the soul and body; but Barthez declared that it was neither an extremely subtle matter intermediate between soul and body, nor a simple "modality of organized matter." But if it is neither of these, it is, as Herbert Spencer would say, something unknowable and even unthinkable. We can form no idea of it, and consequently it is to us as nothing, and can have no place in the modern positive science. It does not belong to things known. The more recent doctrine of the *vis vitæ*, the vital force, now generally adopted in physiology, is not open to the same objection, yet all attempts to demonstrate the existence of any such dynamic principle distinct from the soul or separate from it are necessary failures. If such a thing could be proved, it would not necessarily be true, that "the body without the spirit is dead," for it might be supposed capable of living indefinitely after the soul had vacated its material tenement. We are constrained to believe that all the functions of animal life are phenomena or effects, of which mind or soul is the cause. The body lives and acts from the animating mind, and the whole material universe exists from, and is moved by, the spiritual world, which is as its animating soul.

There may be, as some have taught, a universal element or principle, pervading all things, of an intermediary nature, through which the mind or soul acts on the body, and the spiritual world on the material

universe. It is not matter, as it is known by other properties, but is the universal *sub*stance, or that which underlies all material existence. It is not pure spirit, but is intermediate between mind and matter, a *tertium quid*, through which the former acts upon the latter. It is the connecting link, the bond of conjunction between the world of spirit and world of matter. It bridges the discrete chasm between them. It is condensed, using the term to express merely an analogy, to constitute the spiritual body, as it is called by Swedenborg and Paul, or the *perisprit* of Allan Kardec, or the *nerve-projected form* of Kerner. It is the medium through which mind communicates with mind, either while in the body or out of it, and by means of it all spirits are held in sympathy. Through its subtle vibrations, thought, as an interior language, is transmitted to other minds independent of spatial distance and limitations. It is that by means of which medicines affect the spiritual principle in man, and through this modify the vital manifestations. Through this intermediary principle, in the so-called magnetic treatment of disease, the mind of the physician becomes a subtle and potent force to affect the organic functions of the body of the patient. The proper state of this semi-spiritual principle, or substance in the body, has been supposed necessary to its health. Its morbific action, consequent upon some abnormal spiritual change, produces the symptoms of disease. It is not a fluid, as all subtle agents have been called, but is rather a principle, a force, a something most real, for which science has no name. In the human body it

constitutes the bond of sympathy between the different parts, and reduces a variety of organs and functions to a harmonious whole, so that if one organ suffers all are affected more or less with it. It is the underlying cause of what is called the reflex action of the cerebro-spinal system, so that an effect produced in one part is transmitted to other and remote parts. In consequence of this mysterious connection of parts, Bain affirms that there is not a muscle of the body that could not be reached directly or indirectly by pressure on the tip of the forefinger. — (*Mind and Body*, *p.* 32.)

In the science of medicine this reflex action of one organ upon another, through the interrelation of their nerves, is called sympathy, and denotes the correspondence of affections or sensations between different and often distant parts or organs of the body, so that an affection of one, whether morbid or healthful, is transmitted secondarily, reflected or echoed as it were, and often in a greatly modified form, to the others, or one of the others. A marked illustration of this is seen where an affection supervenes without any apparent morbific cause acting directly on the organ, but only from the reaction of some other organ primarily affected. Thus we often find a soreness of the throat, or a loss of voice, in some uterine affections. What we call the symptoms of disease are effects produced by this law of sympathy or correlation of parts; and they are often of no importance only as they indicate the seat of the primary disease, which may be quite remote and in some distant part of the organism. The itching of the nose is a sympathetic or

symptomatic affection, occasioned by an irritation of the intestinal canal by worms or other causes. But all these phenomena indicate a common life, or some subtle principle pervading the organism and universally diffused through it, and binding all the parts into a concordant whole. This is the spiritual body through which all the organs have sympathy with each other, and through which we have sympathy with the whole spiritual world, because the elements that compose it pervade all worlds and occupy all space.

Having traced the gradual growth of the spiritual idea of health and disease, I could not properly dismiss the subject without some mention of the teaching of one of the latest schools of medicine, that founded by Samuel Hahnemann. In regard to Homœopathy, the language of a distinguished scholar and practitioner of the old school is appropriate: "The time has gone by when the pleasantries relative to the infinitesimal doses of this system can be regarded as good arguments against it. We are certainly compelled to take this doctrine into serious consideration, since men commendable for their scientific titles and medical position, members of faculties, hospital physicians and eminent practitioners, have embraced it, and become its public defenders; since journals have been established, and societies instituted in different countries, to make public its principles and practice. Before this pervading propaganda, it is not permitted to any man clothed with the medical priesthood, and comprehending the dignity and importance of his

ministry to remain indifferent." — *Renouard's Hist. of Medicine*, *p.* 654.

That homœopathic medicines cure disease, or aid what we call nature to do it, is an established fact, and as fully confirmed by experience as the efficiency of any of the specific remedies of the old school, as the use of quinine in intermittent fever, or mercury in syphilis. It is proper to inquire on what principle these cures are effected. On this subject fortunately we have the testimony of Hahnemann himself. As diseases, according to him, result from a dynamic or spiritual disturbance, they require a spiritual remedy. He says that diseases are but the immaterial alterations of an impalpable vital principle; hence he concludes that we must combat them by forces of the same kind, that is to say, by the spiritual essences and virtues of medicines. — (*Organon*, *Sec.* 53.)

One of the most intelligent practitioners of the new school remarks, that the practical efficiency of the remedies of homeopathy "are dependent upon the science of correspondence, which, by bringing poison and disease together with a completer fitness, poisons the disease and kills it; and, secondly, upon the smallness of the doses, or we should rather say *the use of the spirit* and not the body of the drugs, which use gains its cause by no destruction of our tissues, but by giving the body an attitude that neutralizes the disease, and then itself ceases after a certain duration of effects. Drugs given in the latter way *are more like ideas than material bodies*, and when they have served their purpose they either vanish of themselves or may

be countermanded by their appropriate antidotes." (*Wilkinson's Human Body and its Relation to Man*, *p.* 349.) The system constitutes the transition from the material to the spiritual in the cure of disease.

That what is usually called magnetism is that which gives efficiency to homœopathic remedies, is evident from the testimony of the founder of the system unintentionally given. In the first place, he urges upon physicians the importance of preparing their own medicines, which, on the supposition of their magnetic or psychometric effect, would be necessary. He asserts that the length of time a powder is *rubbed*, or the number of *shakes* we give to a mixture or dilution, influences their effects upon the patient. Rubbing or shaking, which can only impart to the medicine a magnetic influence, is so energetic in developing the inherent virtues of the substance, that Hahnemann was forced by experience to reduce the number from ten, which he first employed, to two. These magnetic concussions, vibrations, and frictions are probably efficacious in imparting to the medicinal substance a sanative virtue, that the infinitesimal quantity could not otherwise possess. There is a subtle power in the human hand that the science of medicine has not recognized. The human essence that passes out of the soul and out of the body is called in the philosophy of Swedenborg an emanative sphere, and we are there taught that it is densest in front and more feeble in the back — a fact confirmed by Reichenbach — and also that this sphere in its fulness passes out of the hands and arms, because all the interior principles of man's

spirit extend to and terminate in his hands (*A. C.* 10241), and all the active powers of the soul are concentrated in his hands and arms. In consequence of this they become a most important and efficient healing instrumentality.

I can easily conceive that the nature of the substance of a drug thus manipulated, might modify and give direction to the magnetic influence and therapeutic effect of it. Some of the imponderable essence of the drug might remain in the dilution, and this, under the psychic influence of the hand, might be made to produce marked effects. The above view contains a reasonable theory of the demonstrated usefulness and efficiency of the Homœopathic Materia Medica. Viewed in this light, the system must be looked upon as one of the most important modes of administering psychological or spiritual medicine, and is a great advance on all the older systems of medication, and one better adapted to the present state of human nature.

By the extreme dilutions of homœopathic pharmacy, the medicine is reduced well-nigh to its spiritual essence, and becomes imponderable, and when vivified by the sanative magnetic virtue of the human hand it affects the spiritual root, the seminal principle of the disease. The most subtle imponderable forces in nature are the most potential, as light, heat, electricity, and magnetism. All medicines have a spiritual essence, which gives them their efficiency, and through which alone they are capable of affecting the imponderable vital force. Their subtle emanations, unrecognized by our outward senses, pervade the atmosphere, which is their

common storehouse. It is possible and not improbable, — for there are more things in heaven and earth than our philosophy has ever dreamed of, — that these imponderable and potential virtues and essences can be controlled by the intelligent spirit of man. They pervade space as an everywhere present, subtle element, analogous to the rarified nebulous dust, from which philosophers say that worlds are made. A neutral substance, as sugar-of-milk globules, may be charged with these medicinal and subtle properties, and when they come in contact with the highly sensitive surface of the stomach they are absorbed into the spiritual organism, and produce marked effects. I have experimented with these neutral substances for several years, and, when psychologically and magnetically medicated, they have proved themselves an efficient remedy. In this direction will be the next *stadium* of advance in the homœopathic practice.

The views given above, of the source of the efficiency of homœopathic remedies, I am happy to find confirmed by the experience and testimony of so distinguished a practitioner as Dr. Arthur Lutze, of Germany. He says: "Some years ago, I made the discovery, and have verified it by repeated observations, that animal magnetism is the vivifying, efficient power of our potencies. Every one who frequents my clinics has seen that the most violent pains often yield to a pass of my hand, to a breath, to a word. The zoömagnetic power may be transmitted to natural objects, pure water, pulverized sugar, wood, etc. I have the most striking proofs, showing that a powder of

sugar upon which I had breathed, or a glass of water which I had touched purposely, has produced the most marvellous effects. The thing happens in this wise: the noxious constituents of the drug are removed by attenuation; but the peculiar specific principle, which constitutes, so to say, the soul of the drug, remains, and is wonderfully excited during the shaking by the magnetic influence, and is rendered capable of curatively affecting the disordered nerves." — (*Manual of Homœopathic Practice*, *p.* 34.

To impart through the hand a spiritual virtue to an otherwise neutral substance, ought not to be deemed unreasonable by one who believes in Jesus, the Christ, who, in feeding the multitude with the five loaves, took them in his hand, at the same time looking up to heaven, and elevating his thoughts and desires to that celestial realm of life. In the institution of the sacramental supper he also took the bread and the wine in his *hands* before giving them to his disciples, also casting an imploring gaze towards the abyss of light and life in the heavens. Why this, unless it was to impart to the sacramental elements a spiritual virtue and influence? A physician who loves Christ, and is aiming to follow his steps, and reproduce his beneficent career in the relief of human misery, though he may come after him at a respectful and humble distance, ought not to be accounted worthy of ridicule, if he does the same with the medicines he prescribes and administers.

Magnetism, under the direction of a higher spiritual science and intelligence, will, in the future, be the

most efficient agency for the cure of disease. In the hands of one whose "life is hid with Christ in God," there must be in it a divine potency for the removal of all those spiritual disturbances which underlie every morbid condition of the human body. If a man is in vital union with God, the central and only Life, and is grafted into him by a living faith and all-absorbing love, the sphere of his presence will be full of a divine sanative contagion, that will infect the suffering, trusting patient with life, health and peace.

If such a physician of soul and body exhibits a heartfelt interest in the case of the unhappy invalid, and a sincere desire to make him well and happy, he lets in upon his darkness a beam of divine sunshine. The patient insensibly absorbs good from his personality, even though his medicines may be inert or perhaps noxious. His sympathy, cheerfulness, faith, and hope are his credentials as an envoy of one of the highest arts of heaven, and the patient looks upon the face of that physician as that of an angel — a legate of the skies, a messenger of the Gospel of health and peace.

## CHAPTER II.

### THE SPIRITUAL PHILOSOPHY OF THE CURES WROUGHT BY JESUS, THE CHRIST.

"The spirit which *in Christ we breathe*
*Is life to come.*"

THE cures attributed to Jesus of Nazareth, the Christ, and, in an eminent sense, the Son of God, I accept as historic verities, but do not deem them *miraculous*, in the theological acceptation of the word. His power to effect them was derived from a *spiritual intelligence*, and a clear perception of the true relation of the body to the soul or spirit—a knowledge beyond the grasp of the sensuous age in which he lived. After a careful study of the phenomena of his life, accompanied with an affectionate appreciation of his character amounting to adoration, it has seemed to me that his system might be reduced to something like a science, or, at least, to a statement of certain fixed and intelligible principles, the most important of which it is the object of this chapter to unfold, divesting them of all metaphysical discussions and distinctions, and bringing them within the apprehension of the spiritual consciousness of every person who is not in the bondage of the senses.

Human nature, in the present stage of our existence,

is complex—a duality in unity. In other words, there is an external and internal manhood, the body and the soul or spirit, and the former derives all its life from the latter. The body is the form of the spirit, and gives it limitation in space and time. Or as Swedenborg, in his peculiar language, states it: "The soul is the very essence of man, and the body is its form, and essence and form make one, as *esse* and *existere*, and as the cause producing an effect, and the effect itself."—(*T. C. R.*, 111.) The body and the soul are *one*, and the soul is that one, as the body is only the outward *manifestation* of the spirit. In the language of the great spiritual philosopher quoted above, the body can say to the spirit, as Christ said to the Father, "All thine are mine, and all mine thine; thou in me and I in thee; he who sees me sees thee; we are one as to person and as to life; the reason is because *the soul is in the whole and every part of man;* for the life of the soul is the life of the body, and there is a mutuality between them."—(*T. C. R.*, 112.)

As the whole material universe is a crystallization or ultimation of spirit, so the external body in man is derived from the soul, and is an evolution of it, and life is imparted to it by influx, and received according to a law of correspondence or correlation. The soul, from its higher realm of life, can say to the body, "Because I live you live, and without me you can do nothing." *The most unreal thing in human nature is the body*, which, to the sensuous range of the mind, seems to be all. It is only a reflection, a shadow, an outside boundary of the spirit.

The spiritual principle in man is threefold, or exists in three distinct degrees. The outermost, which lies next to the body and the external world, is what we call sensation; the interior is intelligence; and the inmost is love. Or, we may affirm there is a spiritual principle of sensation, one of intellect or intelligence, and one of love, manifesting itself, or coming to consciousness, in affections, desires, and emotions. All beyond this is divine, as the love is the side of human nature that lies next to God, and brings us in vital contact with him. In curing disease the soul should retire inward upon itself, and act upon the patient from this divine realm of its existence. Jesus was distinguished from all persons of human history by his vivid consciousness of God within. This was the secret of his power. He bore into human hearts the strong conviction of a divine presence, and men were made to feel the invisible Reality that was ever working within him, and through him upon others. It was from this there went forth a virtue for the moral healing of the soul and the calming of its doubts and fears. Renan, in his "Life of Jesus," has very truly said: "The highest consciousness of God that ever existed in the breast of humanity was that of Jesus." The central point of our existence is divine, and God is incarnated in the whole of humanity, but men have not *known* this and perceived it, as did Jesus of Nazareth. With him it was not a theory, a speculation, an hypothesis, but an intense consciousness, a living verity and reality. From this divine depth of his being he spake and acted, oftentimes losing sight of

the human element in his complex nature, and he stood forth before the people as the God-Man and the Man-God. Hence his wonderful power over diseases of mind and body, for, as Paul affirms, "All power is of God." (Rom. xiii. 1.)

Dr. Carl Hase has given a view of Christ, that the majority of mankind have adopted within the bounds of Christendom. In his "Life of Jesus" he says: "The fundamental thought of this book is this—that a divine principle revealed itself in Jesus, but in a purely human form. From this thought I have not varied. Let those to whom our Christ is no Christ consider that to us, and to many like-minded, he is a Master and Saviour on this stand-point of ours." Whatever he was, and whatever unsolved mysteries there may be about his nature and his relations to God and the other world, it is enough for us to know that, somehow through him, God acted upon men, and through his mediation men had communication with the Divinity.

All life is of God. There is no such thing as *created* life, either in angels, men, animals or plants. On the contrary, all life is continual influx from the Deity, the only fountain of being. This only needs to be perceived by physiologists to rectify and essentially modify all their conclusions respecting the so-called *vital principle*, as if it might be detected in the midst of the structures and tissues that it animates. There is no vital principle that lives in any corporeal form in any other sense than that in which the heat of the sun lives in the opening flower in the garden. Is there any heat in a plant except that which comes from the sun,

and yet can a plant live without the heat and light? As the structure of the plant is the created receptacle for the inflowing and animating heat, so man's form is a created receptacle for the influent life proceeding from the infinite and uncreated source of all life. He who would cure disease by the method of Jesus, the Christ, should be the last link in a chain that should fasten upon the patient, and through a long range of intermediate being place him in communion with the Central Life. There is a spiritual world which is perpetually acting upon the natural world, and all life in the material realm is by influx from the spiritual.

In the system of Christ and the method of cure practised by him, one is struck with the little attention that was paid to the body, and to mere material remedies. This was based upon a true philosophy of man's spiritual nature. The lowest or one of the lowest manifestations of life is sensation, and this is not in the material body, but belongs to the spiritual organism. The eye does not see, the ear does not hear, and the sensory nerves do not feel. That sensation is in the body, is an apparent, but not a *real* truth. To treat any disordered sensation or uncomfortable and diseased feeling as if it were in the body, is to apply the remedy where the disease is not located. To cure disease we must always go beyond the outward body — must go behind the veil of sense to the *real man*, and thus carry the remedial agency into the realm of spiritual causation. The patient must be taken above and out of the body, and be made, so far as possible, to forget the body, that he may become in

his consciousness only spirit, and "blossom into soul."

To know spiritually what needs to be done in a given case of disease is half the cure. There are certain so-called diseased conditions of some organic structure where what is needed is *to bring back the living spirit to it*. The connection between it and the spiritual principle is partially sundered, and the spiritual life does not circulate freely through it. So far it is, as it were, dead. To bring back the spiritual life to it, by removing all obstruction to its influx and free course, is to cure the disease. For it is a fundamental axiom of a true spiritual physiology, that the soul is the only life of the body and of every part of it. And how to restore the harmonious connection between the part or organ and the animating spiritual principle is the great practical question in the cure of disease. It is effected by the power of *spiritual intelligence*. This, which Swedenborg expressively denominates "the light of life," teaches what ought to be *willed*, and that silent volition becomes a power to effect the desired change. The Baconian maxim, that "Knowledge is power," is emphatically true of spiritual intelligence. The cure of the disease must be effected through the spiritual principle, if that is the life of the outward organism. The body is only the shadow of the real man, an *appearance* of which the spirit is the living reality. The disease is, in a certain sense, only a false *seeming*, a wrong belief, a fallacy of the senses, a confirmed and wrong *thinking*, and an abnormal state of the consciousness. As the universe is the thought

of God, as Agassiz somewhere affirms, so every diseased condition of the body is a wrong *thinking*. Change that false belief, that wrong state of the consciousness which is the inmost life, and the disease is cured from the root. In the system of Christ faith thus becomes the grand remedial agent. "Thy faith hath made thee whole." Desire and prayer attract toward us the spiritual good we need, and place the inner man in a state of receptivity, and by faith we grasp and appropriate it.

It will greatly aid us to come into this state of saving faith if we bear in mind that the testimony of the senses and of our feelings is generally, if not always, fallacious, and they give us only *apparent* truth. We affirm from the evidence of the senses that the sun rises and sets; but it does neither the one nor the other. Color seems to be in a rose; but it is only a sensation in us. The stove feels hot, as we often affirm; but the heat is in us; and a piece of iron red-hot and one sixty degrees below zero produce the same sensation. The blue dome of the heavens seems to be far off in space; but this is only a sensuous appearance, for it is only the all-surrounding atmosphere that touches and interpenetrates every part of our bodies. So the spiritual world seems to be far removed from us in the abyss of space, but really it is as near to us as we are to ourselves, for we are already in it and a part of it. This fallacious testimony of the senses is the obstacle to faith in the cure of disease. A man in an ague chill *feels* cold. He covers himself with blankets, and draws near the fire. But the

nearer the fire he gets the colder he feels, and for a good reason, — he is not cold at all. Tested by the thermometer he is about five degrees above the normal temperature. So in nearly all diseases our feelings are a false guide in forming a judgment as to our real condition. To cure ourselves or others of disease we must rise in our conceptions out of the sphere of the senses to the realm of reality, to the spiritual perception of things that *are* and as they are.

To relieve pain is one of the highest functions of the good physician. But what is pain, and in what part of our complex nature is it located? It is certain that what we call *pain* is not in the material body, nor is it a *sensation;* for in pain the ordinary sensations may continue uninterrupted, while the pain is something distinct and superadded. This is now a settled principle of physiology. "It is a very important fact *that the sensibility to pain is distinct from the power of ordinary sensation.* This distinction was first fully established by M. Beau, of Paris, who has shown conclusively that the sensibility to pain may be diminished or suspended while ordinary sensation remains." (*Dalton's Physiology*, *p.* 411.)

Whatever it is and wherever it is located, whether in the spirit or body, it has a depressing influence upon the vital force, and, when prolonged in any high degree of intensity, it sunders the connection between soul and body. Bain lays it down as a fundamental principle that "states of pain are connected with an abatement, and states of pleasure with an increase, of some or all the vital functions." He also further observes

that "The remark has occurred to various speculators that there is a close connection between pleasure and high vitality, or the vigor of the system, and between pain and the causes of diminished vitality, or the feebleness and exhaustion of the system." Plato and Aristotle, in their views regarding pleasure, included its being a restorative to nature. Kant has a few striking expressions of the same tendency, although their effect is greatly spoiled by the context: "Pleasure is the feeling of the furtherance, pain of the hindrance of life."— (*Mind and Body, the Theories of their Relation*, *p.* 59.)

To solve the mystery of pain, and to show mankind how to control or relieve it without the use of narcotic drugs, that always lower the vital tone of the system, would be the highest triumph of medical science.

It seems to be occasioned by a misplacement of the spiritual principle of sensation, its transferrence from its proper location in the sensory nerves to a nerve of function. This is well illustrated by that common and most painful affection, sciatic rheumatism. The sciatic nerve is a motory nerve, but when the spiritual principle of sensation takes possession of it, it becomes most acutely painful. The same is true of toothache and neuralgia. They are not *sensations*, but a misplacement of the sensory degree of our spiritual organism. To relieve it, wherever it exists, let it be remembered that the movements of spirit are under the direction of will, and the cure consists in gently, firmly, tranquilly and lovingly ordering the spiritual principle of sensation to its proper residence in the sensory

nerves. This is true of pains in the stomach, liver, kidneys, or any organ or part of the bodily structure. In all these cases a nerve of function seems to be making an attempt to become a nerve of sensation, and this occasions what we call pain.

Disease, using the word in its etymological sense, rather than for a lesion or destruction of an organ, is always in the spiritual nature. Its location in the body is a fallacy of the senses. As a familiar illustration, take nausea, or sickness at the stomach. In this case there is no lesion, but only a disturbed function. It is certainly a *feeling*, and a disagreeable one, and all feeling is in the spiritual department of our complex nature, the body being entirely destitute of it. In the light of consciousness, it is a sensation that can have no existence out of the interior manhood. A dead body has, and can have, neither pain nor sea-sickness. Sunder the connection, the vital conjunction, between the material organism and the animating spirit, and there is no disagreeable sensation (the radical idea in the word disease) in the former. Does it not follow that the affection is not in the body at all, and that its location there is a fallacy? But is it not a peculiar condition of the stomach? Viewed in the light of a spiritual intelligence, which rises above the testimony of the senses, I answer, it is; but the question still remains, Is the condition of the bodily organ an effect or a cause? From the standing-ground of a spiritual intuition, I affirm that all bodily conditions are simply effects, of which some state of the spirit is the cause. To form a correct judgment, we must go behind the veil of the

senses and their fallacies. It is one of the profound maxims of Jesus, the Christ, that we are not to judge from *appearance*, but to judge righteously or rightly. (Jno. vii. 24.) And one of the difficulties he met in imparting the ideas of his spiritual philosophy to the sensuous multitude was, they judged after the flesh. (Jno. viii. 15.)

He had many things to say to them of which they were not receptive, for they could only be spiritually discerned.

What we call physical strength is not a property of the external body, as the muscles are not a force, but only the instruments of a force. There is no such thing as physical strength or bodily power. All causes, all forces, are spiritual. As strength is not in the body, so weakness, debility, infirmity, and impotency are not conditions of the outward organism, but of the inward man — the soul, the mind, the spirit. The body is strong only by virtue of its connection with the interior man, and in proportion to its vital union with it. It moves only as it is moved by a force distinct from itself. So far as the correspondence between the bodily organism and the all-pervading and animating spirit ceases, or is loosened, so far is it weak and diseased. The great object of every system of medicine is to keep the body in such a condition as to render it a fit organ of the spirit, so that the latter can act through it, in the external world, without obstruction. When it ceases to be such an instrument, the living soul spontaneously puts it off, as having no further use for it.

If disease is, as I have shown, spiritual in its origin

and nature, then it can be cured only by spiritual forces and remedies. The progress of science at the present time is towards a wide and far-reaching generalization. Starting with the demonstrable fact that heat is convertible into mechanical and other forms of force, there is a probability that all forces are but different manifestations of one primary force under different forms. There is but one Life in the Universe, the different forms and degrees of that all-pervading vitality being only varied manifestations of it. So there is a unity of force in all the phenomena of material nature, and when that force is discovered, and the laws governing it in some measure ascertained, it will be found to be spiritual in its nature, and having an important relation to the life of the human organism, and will be available for the cure of disease as no known agent has ever been.

In the cure of disease, Jesus made use of only mental or spiritual force; but no unaided human personality is adequate to the results which were effected by him. He was in sympathetic conjunction with the divine Life and the sphere of the angel world. More than twelve legions of angels were his auxiliaries in his beneficent work. (Mat. xxvi. 53.) In perfect harmony with the laws of our spiritual nature, we may be conjoined to the higher realm of intelligence and life, and our natural powers be augmented by the sympathetic union. The principle of psychometry, discovered by Dr. J. R. Buchanan, in 1842, is the principle which joins the whole human family in the same bundle of life. It was found that certain persons by holding

in their hands various material substances, such as metals and medicines, experienced marked effects from them, and in the case of drugs, nearly the same influence as if taken into the stomach. The experiments were originally made, and often repeated, under such conditions as to show that there was no absorption, but that the influence was purely dynamical. A letter held in the hand affects the psychometric or sympathetic sense with the mental and physical states of the writer. The same is true with the contact of the hand with the clothing or person of another. I have found, in my experiments with it, that actual contact is not necessary. The same effect is produced by directing the *thoughts* to the object or person through any distance of space. We have here a principle that unites the whole human family in this world and the next in the same community of life. It is the conjunctive tie that connects the whole realm of mind, and by which the intelligence and emotional states of the whole are communicated to each, and the states of each, by means of it, become the common property of all. By it we may come into union with the whole world of mind, and with all the vital and organic forces of nature. With our powers thus reinforced, through the delicate psychometric, or sympathetic sense, which all persons possess in some degree, the mental states and force of one person become communicable to another through the touch or contact of the hands, and, in fact, many miles away. This transmission of mental and emotional states to another may be aided and accelerated

by a gentle volition, when the patient is passive; for passivity induces impressibility and receptivity.

It is through this property or law of spirit, which is essentially and necessarily communicative, that the life of an association of spirits, organized for the accomplishment of a particular use in the kingdom of God, may be centred upon one personality, who thus becomes, in the language of Swedenborg, a *subject* spirit, and a medium of transmitting his light and life to another or others. After what has been said upon the nature of disease, there is no room to doubt the efficiency of spiritual forces in its cure. Through the principle of psychometry, or, as we should define the word, soul-sympathy, instead of soul-measurement, we may come into communion with the whole realm of life, with God and the angel world, and may become *transparent* to those influences, so that they can flow through us to others, as light through glass. Thus it was with Jesus, the Christ.

He who is called to cure disease should be the humble, willing, and passive agent of the power or powers that call him. He should come into a living fellowship with an angelic association, whose use is to minister to minds diseased, and to become their *subject* messenger and organ of communication with others. Or, as Paul directs, "Let every soul be subject to the higher powers." (Rom. xiii. 1.) To this divine use he should unreservedly consecrate himself as his life-work. He should come into a deeper sympathy with the interior realm and its *living* inhabitants, the world of life, and the seat of all causation. With a soul opened

upward toward the spiritual realm to receive of its inexhaustible stores, he should be open toward the patient to impart. In this way all that can be done in a given case will be accomplished; and what cannot be thus done no one need attempt in his own strength. One cause of failure in the psychopathic mode of treating disease is that the practitioner aims to do all by his own *will*, which oftener than otherwise obstructs the action of the living healing influence, that must come from the interior world of spirit, and be a power issuing from the serene depths of the infinite abyss of life and light. As it was with Jesus, so should it be with us, — the place where we treat the patient should be the point of communicative contact with the universal realm of life. Then, as Paul said, when we are weak, we shall be strong, and approach the unhappy invalid, on the side of his greatest needs, in all the omnipotence of self-conscious weakness, and, hence, in all the plenitude of the blessings and gifts of the spirit. By a complete self-abnegation, we should make our own personality a vacuum to be filled with the higher influences of the angelic realms, which will rush down with spontaneous alacrity to fill our self-induced emptiness.

What goes under the general name of psychometry is a force — a dynamic influence. It is that by which mind acts on matter, and matter on mind. Perhaps it is the primary force, the root from which all other forces spring, and to which they are reducible. It is that by means of which matter is animated by spirit, the body by the soul, and that through which our men-

tal states, or, if you will, our mental force, may be communicated to material substances, so that they will impart them to sensitive persons when in contact with them, or near them. Psychometry, or soul-measurement, the detecting the character, the mental and physical traits of another person through something that has been in contact with him, is not the proper designation of the principle. It is only one of its functions. The word does not fully define it, and perhaps there is no word that does so. It is sympathy with all nature, with all mind, with the totality of life. It links every human being with the sum total of existence, the vital whole. By means of it, Jesus gathered into himself all the living forces of the universe, and imparted them to others for the cure of diseases of mind and body; for it is a force that is not only passively received, but can be actively transmitted to others. He could say by virtue of his psychometric sensibility, "All power is given unto me in heaven and in earth." Consciously united to God, the Central Life, and with all the powers of universal nature, what could he not accomplish?

The principle or force brought to light by psychometry, is that which lies at the basis of correspondence, correlation, pre-established harmony, mutual adaptation, reciprocity, affinity, union. It is that by means of which medicines affect the spiritual principle in man, and through that the body. It is the soul of things, the *animus mundi*, and the primal force. Its reception by Jesus, and its employment for the cure of disease philosophically solves the mystery of his beneficent

career. It is that which renders *inspiration* in any age of the world a possibility and a present reality. By means of it, the receptive mind may become enriched by the spiritual treasures of other minds by communicative contact with them, and our intellectual poverty may be relieved by the reception of the emanative sphere of the whole realm of light and life. Life is essential activity, and all spirit is essentially communicative. No state of thought or emotion can be concealed in the depths of our own consciousness. The whole realm of spirit is bound together by a golden tie, a common life that connects the whole in one. Touch the cord at any point, and it vibrates along the electric line, and its effects are felt in the most distant world on the boundary of creation, whose inhabitants look out on empty space. Every life is a circle that cuts the circle of other lives, and these still others, and the centre of each is a point in an omnipresent Divinity.

The marvels of healing wrought by Christ and his early disciples are explained by taking into the account their conscious relation to the whole realm of vitality. By a faith, which had its root in love, they laid hold of eternal life. The main feature of the Gospel system, as a line of moral action is the cure of diseases of mind and body. "He called his twelve disciples unto him, and gave them power over unclean spirits to cast them out, and to heal all manner of sickness, and all manner of disease." (Mat. x. 1.) Jesus represented in his personality, the principle of life. As the Father had life in himself, so he gave to him to have life in himself;

and through him, that the world might have it more abundantly. The place where he stood was always the point where the heavens touched the earth, and mingled their tranquil life of love with all disturbed human conditions. His power to cure disease consisted in his clear perception of its spiritual nature, in an intuitive knowledge of what spiritual changes needed to be willed and effected in every individual case, in his acting from the divine realm of his being, and in his being endued with power from on high, by the restoration and adjustment of his human nature to its proper relations to the universal life. And what he did we can, in some degree, accomplish. For it was a power that he imparted to his disciples, and one which should have been continued in the ministry until the present day. It will be revived in the world when religion is no longer a dry and lifeless theology, but a life of love, — when to be a Christian is not to yield an unintelligible assent to certain dogmas, as destitute of life as the leaves of winter that have fallen from their vital connection with the parent tree, but to follow Christ in doing good to all; and when human nature shall be studied, not in the obscure light of a superficial physiology, which views man only as so many pounds of matter, and not as a spirit, in the mysterious depths of whose being are already glowing the fires of immortality, and whose wonderful powers, usually latent and dormant in the present life, but which sometimes in certain individuals flash out to astonish a sensuous world, are but the "stirrings of deep divinity within."

## CHAPTER III.

### FAITH AND FEAR AND THEIR RELATION TO HEALTH AND DISEASE.

"Whate'er we hope, by faith we *have,*
Future and past, subsisting now."

THE Christian idea of salvation includes in it something more than the pardon of sin, and the releasing of the offender from an arbitrary punishment. It is the restoration of the soul to union and harmony with God, and of the body to correspondence with the redeemed spirit. Jesus, the Christ, in the office of the Great Physician, undertook the divine task of carrying a healing influence, in the highest sense of the terms, to every department of our disordered human nature. It was his aim to cure the body through the restored soul. But what was the fundamental idea in his method of cure? It stands out prominently in the Gospels, and on almost every page. There are two opposite mental states, which, more than any others, are the body's health or malady. The inmost principle of health, according to his system, is faith. "Thy faith hath made thee whole," and "Be it unto thee according to thy faith," express a general law of the relation of the body to the sovereign mind. The principle of fear, which is allied to doubt, to unbelief and to mel-

ancholy, and without which those states could not exist, is the spiritual essence of disease. In its acute form, such as is experienced in a sudden fright, it affects every organ and fibre of the body. It creates everywhere a morbid action. In the form of anxiety and doubt, it gains in chronicity what it loses in intensity. So the effects of faith, when it is energetic, and according to the degree in which it is exercised, are felt everywhere throughout the organism. It sends a thrill of life and health through every particle and tissue of the bodily structure. Its effects are both immediate and lasting, which can be predicated of no other remedy. We are saved by faith, soul and body, and this is the fundamental idea of the Christian system. This law of faith is fully illustrated in the Gospel narratives, and in the beneficent career of Christ. The influence of a genuine faith is the divine secret that he revealed to an unbelieving and darkened world. The relation of faith to health, of soul and body, and of fear and unbelief to disease and misery, are the fundamental principles of his spiritual science of healing. In perusing the Gospel history, we find that no cures were ever wrought by him except through the faith of the patient, or of some one else. Where there was a lack of this essential condition, he performed no cures. (Mat. xiii. 58.) His whole life is an exhibition of the triumphs of faith over disease, misery and death. It was in him a living power that united him to God the Central Life. We are told by Paul that it was an element in God's omnipotence, and that by it he created the worlds. (Heb. xi. 3.) In the subjects of

his remarkable cures, it was a receptive condition, and rendered them admissive of the sanative virtue that went forth from his personality.

If faith is the spiritual principle of health, and so essential to the restoration of the disordered organism to its normal state, it becomes an inquiry of the utmost practical importance, "How can we obtain this saving faith?" This question is answered by Paul, who gives a condensed view of all that can be said on the subject: "By grace are ye saved through faith; and that not of yourselves, it is the gift of God." (Eph. ii. 8.) Faith is power; for since it is the gift of God, it is something of the life of God in the soul of man. "Lord, increase our faith" is one of the most comprehensive prayers ever offered. It is the application of the creature to the Creator for the supply of one of our deepest needs. If by sincere prayer we put our souls into a receptive condition, the faith we need flows in from God. Christ commanded his disciples to "have the faith of God." (Mark xi. 22.) The mind must be held passively open toward him, and the faith of God will flow into it as surely as the light and heat of the sun will come into our habitations when thrown open to receive his influence, or the surrounding air will rush in to fill a vacuum when the communication is opened.

God gives faith just as he gives the power of thought. He does not think for us, but only imparts to us every moment the ability to think; but we must think for ourselves. So it is in regard to faith. A soul that looks up to God receives from him the

power to believe unto salvation — using the word in the sense attached to it in the Gospels — but we must, by a voluntary act, believe that we are being saved *now* from disease of soul and body, and by a divine obstinacy hold ourselves in that position. If our faith be genuine, and comes from God, we shall not be disappointed. For, as Solomon has said, "As a man thinketh in his heart, so is he." Such a faith is the *reality* of things, or, as Paul affirms, it "is the *substance* of things hoped for; the evidence of things not seen." (Heb. xi. 1.) There is a profound spiritual science in the above passage, which the church and the world will some day better understand.

Hundreds of facts have been collected by medical writers to illustrate the influence of what is called *imagination*, in causing and curing disease. But these marvellous effects are not miraculous, but take place in harmony with invariable law. The principle that underlies them all, if we analyze the mental state involved in these cases, is not what is properly called imagination, but that of *expectant attention;* or, in other words, fear in causing disease, and faith in curing it. No principle is now better established in the science of medicine than the influence of the mind over the bodily condition, and yet no systematic efforts have been made by medical men to utilize it and make it of practical importance in establishing a system of psychical medicine, or the practice of mental therapeutics. On the subject of the influence of the mind over disease, and its effects upon the condition of the body, Pereira remarks: "Affections of the mind, by

their influence over the corporal functions, favor or oppose the action of morbific causes, and modify the progress of diseases. The methodical application of them as remedies constitutes the *psychical method of cure.* Regarded as therapeutical agents they are by no means unimportant, though their employment is necessarily limited, on account of the difficulty experienced in producing and controlling them." — (*Materia Medica and Therapeutics, vol.* 1, *p.* 66.)

But the difficulty referred to above is not so great as it might seem, provided the influence of the mind on the body is governed by law. The intensity of this acknowledged influence is greatly increased, when there is a belief, faith, or expectation that certain phenomena will occur. This expectation seems to be the fundamental cause of the action of the mind on the bodily functions, and powerfully affects them for good or ill, according as that expectation is of a favorable character, which constitutes what, in a medical sense, we call faith; or it may be associated with an apprehension of evil, and then it is fear. In the sense in which we use the word, faith includes hope, and is the expectation, and, in its highest form, the *foreseeing*, of a wished-for event; fear, one not wished for. They are not purely intellectual states or acts, but are movements of the emotional and affectional departments of the mind, and consequently stirrings of the inmost life-principle of man. The faith of which I speak is not a mere belief of the intellect, as when we recognize the truth of the proposition that the angles of a triangle are equal to two right angles. "Bain,

who defines the primordial form of belief as expectation of some contingent future about to follow on our action, holds that James Mills erred, in common with most metaphysicians, in calling it a purely intellectual state." — (*Influence of the Mind on the Body, by Daniel Hack Tuke, p.* 25.)

Faith, as we have seen, is the gift of God, but its exercise is a *voluntary* act of ourselves. The world needs to be educated to its use as a remedial agent. The gift of oratory, or painting, or music, is no more the subject of improvement by education, by discipline, by culture, than is the gift of faith. We can discipline ourselves to *believe* for the cure of our diseases, as well as to sketch from nature. In either case, we possess the power, the ability, the gift, and its intelligent use, according to the laws of mind, is what we need. The education of a power is, as the word in its radical significance implies, an *educing*, or drawing out, of what is within us. It is calling into conscious action of a latent, undeveloped, or unused power of our nature, and by use — such is the law of our nature — it is improved, increased, and perfected.

It is among the most certain principles of mental physiology that expectation, either in the form of faith or fear, will effect organic or functional changes in the direction of health or disease. *Faith is always salutary.* This is universally admitted by all medical practitioners, and their testimony goes far toward confirming and establishing, on a scientific basis, the Christian doctrine of faith in its application to the cure of disease. Its influence will sometimes overbalance the

natural action of medicines, as in the case, mentioned by Dr. Tuke, of the medical student at Leyden. Feeling the need of a cathartic, he looked in the index of a medical work for the word "pill," which he supposed must be a purgative, but, without knowing the composition, took one containing opium, hyoscyamus, and other astringents; but, under the influence of the expectation that cathartic effects would follow, he was thoroughly purged by it. In this case, the influence of faith was greater than that of a powerfully astringent medicine. When a person swallows a bread pill, under the impression that it will act as a purgative, that expectation or faith will cause the same increased peristaltic movements of the intestinal canal as would be caused by a cathartic drug. This is what is usually called the effect of imagination, which, in this case, can mean nothing but expectant attention, or faith.

The doctrine of Christ, as to the saving influence of faith, is fully supported by the highest medical authority. Unzer, in his profound work on the "Physiology of the Nervous System," under the head of the influence of expectation and foreseeing, affirms that "the expectation of the action of a remedy often causes us to experience its operation beforehand." But faith would produce the same, and, perhaps, even greater results without the medicine, for "all things are possible to him that believeth." (Mark ix. 23.)

Dr. H. Holland, in his "Chapters on Mental Physiology," has demonstrated the effect of *directed consciousness*, or the concentration of the attention upon any of the bodily organs. But Hunter, a hundred

years before him, says: "I am confident that I can fix my attention upon any part until I have a sensation in that part." This is a fundamental principle in the influence of the mind upon the body, and contains the gist of all that has been written upon the subject. But this concentration of the mind — the mental force — upon any part of the body is greatly intensified in its effects when it is accompanied with a belief that certain results or changes will follow. It then becomes *expectant attention*, which is the essence of faith.

The distinguished physiologist, Müller, expresses himself as decidedly as Unzer in regard to the influence of expectation, which is only a form and degree of faith. He says: "It may be stated, as a general fact, that any state of the body, which is conceived to be approaching, and which is expected with confidence and certainty of its occurrence, will be very prone to ensue as the mere result of that idea." He makes only one condition: "If it do not lie beyond the bounds of possibility."

It may be stated as a general law of our nature, more certain in its operation than any medicinal preparation, *that faith accelerates, and fear and unbelief retard, the action of the natural forces — the vis vitæ — in the cure of disease.* If this is true, the therapeutical system of Jesus, the Christ, which is founded upon faith, is the only one in harmony with the spiritual nature of man, and its efficiency has been proved without calling in the aid of the excited religious faculties, which are important auxiliaries to its sanative effects. There are few men in the history of medicine who have had more

practical experience in the treatment of disease, and who were better fitted by nature and education to observe the action of the various sanative devices usually employed, than the justly celebrated Dr. Rush. His testimony to the good effects of inspiring *confidence*, which is faith in an intense form, where doubt is quiescent or excluded, and belief is conjoined with tranquil emotion, is clear and explicit. "I have," he says, "frequently prescribed remedies of doubtful efficiency in the critical stage of acute diseases, *but never till I had worked up my patients into a confidence bordering upon certainty of their probably good effects.* The success of this measure has much oftener answered than disappointed my expectations." The phrenopathic method of cure adopted by Christ, and practised by him eighteen hundred years ago, is founded upon the unchanging laws of human nature, and consequently may be as efficient to-day as it was then.

We use the term faith in a medical sense, rather than in its religious aspect, yet the definition of faith by Paul will cover both: "Faith is the *substance* of things hoped for, the evidence of things not seen." (Heb. xi. 1.) It is the proof, the demonstration (ἔλεγχος) of things that lie beyond the range of the senses. Faith is not opposed to knowledge, but only to that degree of knowledge which we acquire by our external senses. In this respect it agrees with the higher range of science.

"By science," says an able writer, "we understand many things which are apparently contradicted by sight, such as, to mention the most obvious instance, the motion of the earth. Both science and faith are op-

posed to merely sensible perception, as transcending it; but as science transcends sensible perception, so faith transcends science." — (*Scientific Bases of Faith, by J. J. Murphy, p.* 191.)

It is the office of faith to extend our knowledge beyond the range of the senses. It is not the belief of what is incapable of proof, but in its highest form it is an intuition, an *inward-seeing*, and hence is the demonstration of what is not cognizable by the senses. The senses act only within a limited range, and even within their circumscribed limits their decisions have to be corrected by faith and science, which in their higher forms become as one, so far as they are intellectual states. But faith is not a purely intellectual state. As the word is used in the Gospel system, it has its root in love, which is the inmost life of man. It is not only belief, it is confidence, trust, and includes in it hope, or the expectation of something the heart craves. It contains in it the spiritual good which we desire and for which we hope. For it is the *substance*, the underlying principle and reality of the things which the mind stretches forth its arms to grasp. *We come into a mental appropriation of everything we really possess by faith.* This is one of the laws of our being, and health is no exception to it. While a person *believes* that he is sick, he is mentally and spiritually diseased, and this will be ultimated in a corresponding bodily condition, for the reason that the body lives only from the animating soul, and its condition is only an effect of which the state of the spiritual principle is the cause.

That faith and fear, in their different forms and de-

grees, affect our *spiritual* condition, no one would be hardy enough to deny. That they should affect the body is equally reasonable, aside from the demonstrated certainty of it from consciousness and experience. *The underlying reality in what we call matter is nothing but spirit.* Material things, as they are only effects, can have no independent existence. They have the root of their existence in mind, for all things owe their origin and continued being to God, who is an infinite and everywhere present Spirit. The materialistic school of philosophy, reasoning from the fallacies of the senses, and rising no higher, sees a realm of matter, and supposes mind or spirit to be one of its functions. The idealistic or metaphysical school, reasoning from consciousness, believe in a world of spirit, and that matter is only its sensuous manifestation. In this latter view, which I intuitively adopt, "the deepest realities of the universe are not material but spiritual," and the only real thing in the life and health of man is in the state of the spiritual nature, call it by what name you will, — the *pneuma* of Plato and Paul, the *archæus* of Van Helmont, the *anima* of Stahl, the *esprit* of the French, the *geist* of the German language, or the *soul* of the English.

There are two distinct currents of thought that are drifting the scientific world into the recognition of the essential spirituality of what we call matter. The one is that brought prominently to notice many years ago by Bishop Berkeley, — that all we know of matter is by its power of producing certain sensations in us. All the properties of matter are only sensations, and it is

certain that sensations are phenomena of mind and belong to the spiritual nature of man. Mill adopts a similar view, and affirms that matter is known to us only as a "permanent possibility of sensation;" that it is nothing else, and has no other meaning. According to this view, things have no reality to us only as they are perceived, or are capable of being perceived, and perception is a purely mental act or state. This theory will always commend itself to those who are highly spiritually developed.

The other view, tending in the same direction, is the new doctrine of force, that has been recently introduced into science. All the conceivable properties of matter are only different forms of *force*. But there can be no force that does not, in its final analysis, resolve itself into something spiritual, as mind is the only causal agent in the universe, and consequently matter *in its essential reality* is spiritual. This view places on a rational foundation the influence of the mind upon the body, which is a fact of consciousness, and also the effects attributed to faith in the Christian system in the restoration to health of the disordered physical organism.

Every material thing envelopes an analogous spiritual one with which it is in correspondence, and the interior is the cause of the existence of the exterior, which can be viewed by the intuitive reason only as an effect. Things may be at the same time both *substantial* and material. This is emphatically true of the human body. By substance I mean the *underlying reality* of any object discerned by the senses. This interior es-

sence, in the human body, is in close relations with the mind, and is affected by its varying states.

Almost every disease known to medical science has been produced by *fear* as its only discernible cause. This, as a spiritual condition, is the seminal principle of most if not all diseases. The first and best prescription to be given to a patient is found in the words of Christ, "Be not afraid, only believe." (Mark v. 36.) Whatever the disease, this is always indicated as the best prophylactic, and lays the foundation for the curative agency to be employed. Fear will, with unerring certainty, predispose the system to the unfavorable result that is anticipated, while faith will increase and augment the so-called vital force against the morbid condition. It will do more; it will impart a healthy tone to all the organs of the body, and send life to every department of our complex being.

This salutary or saving faith may exist in very different degrees, and its effects will be proportioned to the degree in which it is exercised. "Be it unto thee according to thy faith," expresses an unalterable mental law. There may be the simple recognition of the *possibility* of recovery. This raises the patient out of the region of absolute despair upon the plane of hope. It may exist as an expectation, that within certain fixed limits, a day, a week, a month, a year, recovery will be consummated. But the highest degree of faith is where there is a divinely inwrought conviction that we are saved, or being saved *now*. We need a degree of faith, which, like that of Abraham, is not staggered at any philosophical or scientific impossibility, but which,

with an unyielding tenacity, lays hold of the Infinite Life. *Faith makes things possible which would otherwise be impossible.* The following stanzas of Wesley, in glowing language, express the highest degree of faith a human soul can exercise: —

> "In hope against all human hope,
> Self-desperate, I believe;
> Thy quickening word shall raise me up;
> Thou dost thy Spirit give.
>
> The thing surpasses all my thought,
> Yet faithful is my Lord;
> Through unbelief I stagger not,
> For God hath spoke the word.
>
> 'Tis done: *Thou dost this moment save,*
> With full salvation bless,
> Redemption through thy life I have,
> And spotless love and peace."

Faith naturally and spontaneously looks up to some power above us, to some being or *person* who is able to help us and save us. It can find no enduring resting-place short of the Infinite One, in whom we live and move and have our being. It places the soul in vital relations with the source of all existence, and the fountain of mental and bodily health. There is a faith that so lays hold on God that eternal life is brought within our present grasp. Its language is, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life: of whom shall I be afraid? (Ps. xxvii. 1.) The inwrought divine conviction that we are saved, or being made whole *now*, which some-

times rises to an intuition and actual foreseeing, makes the result for which we have hoped a present reality. If we hold ourselves with a divine stubbornness in that attitude of assured and unyielding faith and confidence, the body will gradually adjust itself in harmony and correspondence with the state of the soul, and by it out of weakness we shall be made strong. (Heb. xi. 34.)

I have made these observations on the relation of faith to health, because it is a subject that has been banished from the Christian pulpit, and has dropped out of the thought of the Church, though it occupied a prominent place in primitive Christianity. In this respect, I could wish that in these latter days we might come back to the fathers, and, more than that, to the God of the fathers, and demonstrate to the doubting, hesitating scientific mind of the present age, that there is a power that can save to the uttermost — soul, spirit and body — all that come unto it. Then Christianity, shall be shown to be what in theory is claimed for it — the depositing by the heavens of a new life in our humanity. If it came down from God out of heaven, it is eternity projected into time, in order that "mortality might be swallowed up of life." In a world of sickness and sorrow, where thousands of diseases constitute death's standing army, which is hurrying mankind to the grave as if God had repented the making of them, may Christianity become what it was in the divine-human personality of Christ, a spiritual power not only able to bring men to the consciousness of the pardon of sin, but that carries its "saving health" to

the body as well as the soul. Using the word miracle in its proper signification of a *surprise*, a wonder, there never was an age when such an exhibition of spiritual power was more needed than now. And, if needed, it will be given. If the paralyzed or dead Church cannot be galvanized into such manifestations of life, God will raise up those outside of its sectarian walls that can be made the depositories of such spiritual gifts.

Christianity, introduced into the world by Him whose name it bears, is a great fact — a divine fact — in the history of the life of humanity. It was introduced into the current of the world's life at a time when that world was dead in trespasses and in sins, encrusted with a gross materialism, and sunk in sensuality and carnality. It has elevated society to a higher plane of spiritual life and civilization. Its *essential* principles, both ethical and doctrinal, are as immutable and eternal as the principles of geometry, and will enter as an important factor into the future progress and development of the human race. While we would not ignore, or undervalue, the other great religions of the world, nor put a low estimate upon the effects they have had in the spiritual elevation of the different peoples who have embraced them, yet it seems to me there is no religious system which brings the soul into such intimate relations to the spiritual world, and such close and living communion with God, as does Christianity in its genuineness and unadulterated purity. We say nothing of its many counterfeit imitations. As it came from its Author it is not a religion of form, a mere mechanical contrivance to take the place of the

movements of the heart of man, but a religion of the soul, a religion of the spirit. Its genius is well expressed in the words of Christ: "God is a Spirit, and they who worship him must worship him in spirit and in truth." (Jno. iv. 24.)

The Christian idea of saving faith is not the intellectual assent or credence given to any system of doctrines which profess to teach something *about* Christ, — which is only a counterfeit palmed upon the world by a sectarian ecclesiasticism, — but it is the affectionate trust, the loving confidence, of the soul in a *personal* and living Christ for a present deliverance and salvation. Such a faith, by a known psychological law, brings the soul into a vital sympathy with him, and the trusting, believing soul is so joined to him as to receive the influx of life and light from him. By this simple act we receive the current of his spiritual life and power into our own being. Our life is so interlocked and intermingled with his that we live because he lives. We come into an influential communication with his higher condition, and are vitally connected with him, as the branch to the vine. (Jno. xv. 1–5.) By a psychological law, known to modern science, we come into such a living sympathy with him that we can say with Paul, "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God." (Gal. ii. 20.) Thus psychometry, or the sympathetic sense, the action of mind on mind, throws a flood of light upon many otherwise unintelligible passages of the Scriptures.

Mark this general law of our spiritual nature: *To come into psychometric relations or sympathetic communication with any being or person who is on a higher plane of life than our own, when we are in an admissive state, is always salutary, or saving, to both soul and body, and can but elevate us to a more exalted mental and physical condition.* Faith in a risen, ascended, and personal Christ, does this with undeviating and unerring certainty. Hence, salvation from sin and disease, by faith in Jesus, whose very name signifies a Saviour, is based upon a fundamental law of our spiritual being.

By this sympathetic connection with Christ, and through him with the angel-world, the inner world of spirit, the powers of the soul are greatly augmented. In this way the apostles, on the day of Pentecost, received "power from on high." (Luke xxiv. 49.) But what did they receive, and what has become of this power in the church? They manifestly ever after this enjoyed a higher degree of inspiration, and an ever-increasing and progressive revelation to them of spiritual truths which before they were in no condition to recognize or receive. But the crowning gift, included in the baptism of the Spirit, or the influx of life and light from on high, was the power to control themselves and others, and to fasten *healing and saving impressions* upon the minds of men. This power they ever after possessed, and all the marvels of healing wrought by them, in their subsequent career, were effected under its influence. This power, to savingly impress men, is analogous to what is usually called

magnetism, only it is exalted and ennobled and made divine by an influx from the opened heavens. Says Prof. C. G. Finney, who possessed it in an eminent degree, "It is a mysterious fact, often manifested in a most surprising manner, that sometimes a single sentence, a word, a gesture, or even a look, will convey this power in an overcoming degree." He gives some most marvellous facts, bordering upon the miraculous, in his own personal history, of the effects of his own look or gaze while under the influence of "power from on high."

In the account given of the cures wrought by the apostles, it is interesting to notice the influence that seemed to attend this mysterious ocular transmission. Through the eye the psychic or soul-force is transmissible to another, as well as through the hand. It is through the eye that the attention or a concentration of the thoughts is fixed upon another. To gaze upon one always affects them, and, in the case of highly sensitive persons, in a marked degree. The mental power may be concentrated into the eye, which becomes the organ of its transmission to others. Baron Reichenbach demonstrated that the odyllic flame goes forth from the eye. In the New Testament so-called miracles of healing, we find incidental hints of this ocular transmission of a psychic or spiritual force. In the account of the cure of the cripple at the gate of the temple it is said to have been preceded by the combined magnetic gaze of both Peter and John. "And Peter, *fastening his eyes upon him* with John, said, Look on

us." After this he commanded him to rise and walk. (Acts iii. 4.)

The same is noticeable in the account of the cure at Lystra of the man who had been a cripple from his birth, and who had never walked. "The same heard Paul speak: who *steadfastly beholding him*, and perceiving that he had faith to be healed, said, with a loud voice, Stand upright on thy feet. And he leaped and walked." (Acts xiv. 8–10.)

We do not see how it can degrade these miracles, as they are called, to show that they were effected in harmony with the laws of magnetism. For magnetism, if it is an established fact, is as much a law of God as gravitation or chemical affinity, or even the Decalogue. The great error of the religious world has been in separating God from nature, and in their conceptions eliminating a divine power from those events that occur in harmony with established law, which is practical atheism.

> "Earth 's crammed with heaven,
> And every common bush afire with God."

A law of nature is only the uniform mode in which a divine power acts. A genuine faith sees in all the beautiful objects of earth what Jerome calls *radios Deitatis*, radiations of the Deity. It sees all things to be full of God, and the whole material universe is viewed, in a certain sense, as *Deum explicatum*, the unfoldings or manifestations of God. Of the seasons, it can say with Thompson: —

> "These as they change, Almighty Father, these
> Are but the *varied* God. The rolling year
> Is full of thee."

But we concede that these effects cannot be produced unless we are in sympathetic alliance with higher powers. In the case of the cure of the cripple at the gate of the temple, it was claimed to have been done in the "name of Jesus Christ of Nazareth," or by virtue of a power proceeding from him. (Acts iii. 6.) Faith in Christ brings us into such a vital connection with him that we come into a fellowship or community of state with him. It is a truth, which I have confirmed by hundreds of successful experiments, that when we are in a susceptible condition, if we direct our thoughts to another person through any distance of space, we shall be affected by his state, and sometimes in a most remarkable degree. Sometimes, when we are highly sensitive, the influence of that other takes well-nigh entire possession of us. The same spiritual law holds good in its application to God and to Christ. Faith in him, which is only another name for union with him, so joins us sympathetically with God, that we feel his influence and are receptive of his life. The highest Christian life attainable is such a union with God, through a living faith, that we can say, "The Father is in me, and I am in the Father." In the sublimest of all prayers ever addressed to the willing and listening ear of a present God, Christ prays that his disciples, or scholars, might become one with God as he and the Father were one: "As Thou, Father, art in me, and I in Thee, that they also may be one in us. I in them,

and Thou in me, that they may be made perfect in one." (Jno. xvii. 20–23.) Through the sympathetic sense in its highest applications, such a union with God is seen to come within the range of the possibilities and actual laws of the human spirit. God is in us, when we are receptive of his influence, or rather effluence, the sphere of his life that goes forth from him, just as the sun is said to be in a room that is opened to admit his light and heat. We are in God, when we are in direct communication with him by faith, and are in an attitude admissive of spiritual life from him, — as when you ask a servant or a child to put one of your choice flowers in the sun, he carries it from the shade into the sunlight, where it can imbibe its life-giving light and heat. He who can say from a living faith in God, and out of his inmost consciousness, "The Father is in me, and I am in the Father," and "I and my Father are one," is in the higher Christian life, whatever may be the dogmas that compose his creed, which may be an intellectual and scientific chaos, yet he will be a positive divine power for good in the world. It is by the heart, rather than the intellect, that the soul of man is united to God and heaven.

## CHAPTER IV.

THE MORBIFIC AND SANATIVE INFLUENCE OF THE SPIRITUAL WORLD, AND HOW TO COMMUNICATE WITH THAT REALM OF LIFE IN HARMONY WITH THE LAWS OF MIND.

> "Rooted here we stand, and gaze
> On those bright steps that heavenward raise
> Their practicable way."

In studying the system of cure adopted by Christ, and the theory of health and disease on which his practice was based, we find that great prominence was given to the influence of the world of spirits over the mental and physical condition of men. Many diseases were attributed to a spiritual influx, or a disorderly psychological control of the patients, as in the case of paralysis, epilepsy, chorea, and the loss of the power of speech. In all maladies of a nervous character, and such to some extent is every disease, there is good reason to believe that there is an affinitive attraction between these conditions and those in the world of spirits who are in a state corresponding to them, or having a causal relation to them. The connection may be an involuntary and unconscious one on the part of both. Swedenborg has reproduced the theory of Christ, and shown, from his own experience, the effects that various classes of

spirits have upon the human body. His doctrine on this subject is clearly stated in his numerous works, but especially in the "Arcana Celestia" (5711 — 5727). If this doctrine is true, as it is disclosed in the Gospels, and more fully restated in the writings of that remarkable man, Emanuel Swedenborg, the cure of all those diseases, even where the morbific spiritual influence does not amount to obsession, must consist in a readjustment of the relations of the patient to the spiritual world. How this can be done is a question of great practical importance. Can we so communicate with that unseen realm of life and its inhabitants, as to be able at will to change, to some extent, our relations to it, and choose our associations? In what follows, in this and the next chapter, we shall aim to make this plain.

By the increasing light of science and philosophy the wide and dim domain of mystery is being gradually narrowed down. Many a penetrating ray is projected into its solid darkness, and the hitherto invisible appears in sight. Discovery is casting its piercing gaze into the region of the unknown and what was once deemed the unknowable. As Prof. George Bush has said: "The progress of scientific research, at the present day, has distinguished itself not less by the wideness of the field over which its triumphs have spread, than by the soundness and certainty of the inductions by which it is sustained. It is equally indisputable that we are approximating the true philosophy which underlies the enlarged and enlarging spiritual experiences and phenomena of the current age. That this philosophy

when reached will conduct us into the realm of the *spiritual* as the true region of *causes*, and disclose new and unthought-of relations between the world of matter and of mind, is doubtless a very reasonable anticipation, and one that even now is widely, though vaguely, entertained."

In the writings of Swedenborg he affirms that he enjoyed open communication with the spiritual world for twenty-seven years of his life, and conversed with spirits and angels with all the facility with which we converse with each other. This is a most remarkable averment, which the majority of scientific men will deny, but which others will accept and endeavor to explain. He himself endeavored to divest the fact of all marvel and mystery. He claims it to have been done by no extraordinary powers or exceptional endowments. He affirms that his revelations were no miracle, because every man as to his spirit is in the spiritual world. The two realms of life are not sundered by distance of space, like the hemispheres on our maps, but are a unity like soul and body.

"Scenes of earth
And heaven are mixed, as flesh and soul in man."

If his remarkable experience was not a miracle, it must have been in harmony with the laws of mind. This brings its repetition within the range of a present possibility and practicability. How far his habits of mental abstraction, from his long-continued scientific pursuits and mathematical studies, had fitted him for a conscious and normal intromission into the spiritual

world it is impossible to say. But we affirm that if his long-continued and varied experience of communicating with the intelligences of the inner or higher sphere of life was in harmony with certain fixed and ascertainable psychological laws, then by discovering those laws, and availing ourselves of that knowledge, we can do it as well as he. He was subject to no trance, and was in no abnormal state of either body or mind. He never lost sight of this world while viewing the living realities of the other. He did not open the ever-present heavens, and then shut the door in the face of mankind and throw away the key, but left it still ajar, and even wide open.

To show how this experience, extending over a period of more than a quarter of a century, took place, and how it may be reproduced in us, and repeated by us, will require an investigation into the laws of psychology, and an inquiry into the nature and philosophy of thought and of language. What we call language, written or spoken, is the ordinary medium of communication between one mind and another in the present stage of our existence. Of this noble gift one has eloquently said: "Of all the faculties wherewith God has endowed his noblest creature, none is more divine and mysterious than the faculty of speech. It is the gift whereby soul speaks to soul; the gift whereby mere pulses of articulated air become breathing thoughts and burning words; the gift whereby we understand the affections of men, and give expression to the worship of God; the gift by which the lip of divine inspiration, uttering things simple, and unper-

fumed, and unadorned, reacheth with its passionate voice through a thousand generations, by the help of God." — (*Prof. Farrar's Origin of Language, p.* 1.)

We may define language to be the sum total of all those articulate sounds which man, by the aid of the faculty of speech, has produced and accepted as the signs of all those inward and outward phenomena with which he is made acquainted by sense and thought. These living sounds are those "shadows of the soul" that we call words. Lord Monboddo defines language to be "the expression of the conceptions of the mind by articulate sounds." — (*Origin and Progress of Language, p.* 5.)

But language, like everything else, is both external and internal. It has, as it were, a body and a soul. Thought may be transmitted from mind to mind without the intervention of words, and that transferrence of our conceptions and feelings to another is language, by whatever means, and in whatever way, it is effected. In the spiritual world, to which our inner nature already belongs, language is the perception of ideas, the communication of thought without the intervention of any material medium. Spiritual things are the most vitally real. In that world thoughts are things, and ideas are among the most real entities of the universe. An idea (from $\epsilon\iota\delta\omega$, to see) is that about which we think. It is the living image and soul of things, which is but rudely and imperfectly represented in the objects of the material creation, like the first efforts of a child at drawing. Thought is an internal sight or vision. (*D. L. and W.* 404.) To know and to spiritually see, are identical.

One way of communicating with the spiritual world is by a perception of the outward images, or external symbols, which by a law of correspondence the thoughts of angels and spirits assume.

Under certain conditions, they are projected outward and become objective realities, and living representatives. This accounts for what is errroneously called *materialization.* They are symbols (from σύν, with, and βάλλω to throw), as if they were a visible image thrown outward with the thought. For, in the other realm of existence, thoughts become visible things and objective realities, and they are visible in proportion to their intensity. A spirit, on being disrobed of the outward body, must, from the necessity of the case, be introduced into the midst of *spiritual* realities. These are *mental creations*, or *projections.* Thoughts are substances, and to spirits, that alone can be substantial which is *spiritual*, and consequently that alone can be real. We in common parlance reverse these terms, and denominate that *substantial* which is *material*, and comes under the cognizance of the senses. On leaving the body, the spirit leaves the region of dead matter, and comes into a sphere of existence where itself and its emanations are the *real substances* or substantial realities. Consequently what is here subjective becomes there objective. A spirit's thoughts and ideas become to another spirit just as much a *bona fide* objective reality as the spirit himself, for how can we separate them? Thought is always in the mind of him who thinks, and is an activity of the thinking substance. Is not a spirit *spiritual*, and is not his thought, like

himself, spiritual also? If so, does not the one come to the cognition of a fellow-spirit by the same means as the other? In the present world we can only perceive each other's spirits through the intervening medium of the body, except as it is manifested through written or vocal expression. But in that higher realm the material body is laid aside, and the cognizance of the interior being is immediate and direct. Why, then, shall we not perceive the thoughts as well as the subject from which they flow?

What John saw in a vision in the Isle of Patmos, when he was in the spirit on the Lord's day, or in the interior state, was but the externalization, or symbolization, or objectizing, of thought. These living images of things are full of meaning, if we know how to translate them into thought and then into words. But it is not the highest style of communication with the realm of mind and spirit. It is a sort of spiritual picture-writing, and abounds in Ezekiel, Daniel, the Apocalypse of John, and to some extent in Swedenborg.

Mind can communicate directly and immediately with mind without the intervention of spoken or written words. That thought can be transferred from one person to another, I have proved by experiment during the last twelve years, and that not only when the person to whom the thought is to be communicated is in the magnetic state, but it succeeds equally well with subjects who are highly *impressible*, though not in the magnetic sleep. We can come into psychometric or sympathetic relations to other minds in this world or the next, so that their thoughts, as well as their feelings, shall be

transferred to us, and ours can be transmitted to them. This is the same as the interior word, the inward voice of the society of Friends, and the *cogitative speech* of Swedenborg.

The interior language of ideas or of thought is the same in every part of the world and through the whole realm of mind. In the nine hundred distinct languages, and the thousands of dialects, of the world, there may be as many different names for a tree, a mountain, or a river, but the idea and the thought of those external objects are the same everywhere. Spoken or written language, as the medium of transmitting our thoughts to other minds, is an imperfect means of communication.

Prof. William Dwight Whitney truly says: "Our own mental acts and states we can review in our consciousness, in minute detail, but we can never perfectly disclose them to another by speech; nor will words alone, with whatever sincerity and candor they may be uttered, put us in possession of another's consciousness. In anything but the most objective scientific description, or the direct reasoning on subjects the most plain and obvious, we want more or less of the individuality of the speaker or writer, ere we can understand him intimately; his style of thought and sentiment must be gathered from the totality of our intercourse with him, to make us sure that we penetrate to the central meaning of any word he utters. A look or a tone sheds more light upon character or intent than a flood of words can do."

Spoken language is impotent and inadequate to ex-

press our feelings and emotions, which give to words their deepest meaning. How often must we labor by painful circumlocution, by illustrations, by similes, by gesture and attitude, to place before the minds of others a conception that is clearly present to our own consciousness! But the language of the spiritual world, being the direct transmission of thought and emotion from one mind to another, is not attended with this defect. The thoughts of one, with their accompanying emotions, are daguerrotyped upon the consciousness of the other, and are reproduced there with only slight if any diminution or variation. All spirit is essentially active, and essentially communicative and receptive. We may receive by influx, or, if you prefer the term, by inspiration, thoughts from the general sphere of intelligence in the spiritual world, or from individual spirits, and these will naturally and spontaneously clothe themselves and find an outward expression in the words that lie in our memory. Thought naturally embodies itself in words, and it has been a question among philosophers whether thought is possible without words. That words are an aid to thought there can be no doubt, as they are its proper basis, continent, or ultimate; but that they can originate one single thought, I deny. Our thoughts spontaneously clothe themselves in the words we have learned as their representatives. But it is equally true that we may have feelings and perceptions that external language is wholly inadequate to express. There are cognitions and perceptions that are ineffable. Paul, when caught up into the third heaven, saw things that it was not

lawful, or, as the Greek word he uses signifies, not possible, to utter. And he speaks of the spirit making intercession for us, or of forming within us desires and yearnings of soul, and heart-longings, that cannot be *worded*, or expressed, by external language. (Rom. viii. 26.)

In the language of the spiritual world, which is innate in every human soul, and which consists in the communication of ideas and thoughts from one mind to another by a direct impress, each understands the other as face answers to face in a mirror. The communication is also more rapid, more full and complete, than by the use of external signs, or what we call speech. The undeveloped germ of a volume may be conveyed to another in a flash of time, an intuitive glimpse. It is also true that, in the realm of spirit, thought becomes distinctly *audible*. The Scandinavian Seer, from his varied experience, affirms that "ideas, as they are expressions of speech, are sonorous among spirits and angels, and also that the tacit thought of man is audible to spirits and angels," and "that the speech of an angel or spirit with a man is heard as sonorously as the speech of a man with a man." (*A. C. 6624. H. and H. 248.*) It might have been better to have said, "heard as *distinctly*, though in a different way."

Language is the ultimation, or outward expression, of thought and feeling. Speech is an audible thinking, or it is the spoken instrumentality of thought. It is clearly as much a part of the Creator's plan that we should talk as that we should breathe. Thought

naturally ultimates itself in some outward form of expression — by words if we have them, but if not, by signs and gestures. The doctrine is by no means uncommon in philosophy that thought seeks expression by an internal impulse, that it is driven to expression by an inward necessity, for everything spiritual tends to communicate itself. It tends to outward utterance in some way, as the fully matured embryo tends to burst its envelope, and come forth to independent existence. Hence, Herder, in his masterly treatise upon the "Origin of Language," makes the proposition "that language arose with the first spark of consciousness." Prof. Hajjim Steinthal, one of the most philosophical linguists of Europe, asserts, "that the conditions and relations of consciousness are the actual forces themselves that produce language." Language is the spoken means by which thought is communicated — not created — and it is only this. Language is not thought any more than the casket is the gem that it holds; nor is there a mysterious and indissoluble connection between them, so that the one cannot for a moment exist without the other. We may have a well-defined thought for which we can find no word, and we may hear or meet with a word that to us has no meaning. This we know from our consciousness is possible, though Dr. Bleek, in his materialistic view of language, asserts that "no cognition can come into man's consciousness otherwise than in and through language." But thought must be anterior to words, for the reason that a cause must be prior to an effect. Man thinks, and, therefore, speaks, and language could not exist

without thought any more than the body could live without the soul.

On this part of the subject, and on the relation of thought and language, I wish to make one additional remark before proceeding to show how we may communicate with the spiritual world whenever we please in harmony with the laws of mind. If ideas may be received by influx or inspiration from the higher realm, they can be reproduced and communicated to others only through the words we possess. The more extensive and perfect is our knowledge and use of language, the more easy and satisfactory will be the transferrence of those inspirational ideas to others through us. Hence language becomes one of the most important and useful of human studies.

In the realm of spirit to which our inner being now belongs, knowledge is communicated not by the slow and laborious process of teaching by verbal instruction, but by direct transmission from one mind to another. In an angelic society or association, each possesses the knowledge of all, and all of each. It is effected through the law of sympathy or psychometry, the operation of which we see in the present life in the case of susceptible persons. It will some time furnish the world with a new and most valuable system of education. He who has this sympathetic sense (and all possess it in some degree) can come into a receptive relation to any mind in the universe. He must first suspend all active voluntary thought, and assume an attitude of perfect passivity. This is a state of mental *emptiness* or mental blankness, a self-induced vacuity. In this condi-

tion, direct the thoughts or attention to some person at a distance, or even on another continent. This directed consciousness causes him to be mentally present, and his image stands before you without any intervening distance.

This is a real *spiritual* presence of the person, and it will be vivid and influential in proportion to the intensity of your thought of him, and the degree of your mental abstraction. All other persons and objects should be banished from the thoughts, and his image alone will be daguerrotyped upon the mind's susceptible blankness. The spiritual presence and sympathetic union or conjunction will be more complete if we think of him from an affectionate remembrance of him. In this state of spiritual presence his mental and physical condition will be transferred to us. His thoughts and feelings will flow into us, and be reproduced in our own mind. If his mental state is above ours, his *influence* will elevate us in the scale of life above our natural level and ordinary intellectual *status*. If he is below us in the mental scale and in moral feeling, he will tend to pull us down to a lower plane, while our influence will serve to raise him to a higher level. In this state there is a community of thought and feeling, a reciprocity of life. In this way two minds flow together like two drops of water in contact. If our mind is completely empty, the other's thoughts and emotions will flow in and fill the void, and we shall have a conscious perception of them. What is still more strange, his thoughts will endeavor to embody themselves in the words we have laid up in

the storehouse of our memory. They also, in some degree, affect the inner ear, entering it by an internal way. The spontaneous tendency of thought to ultimate itself, or find some mode of outward expression, will be seen in an almost imperceptible effect upon the organs of speech. This effect is similar to what takes place when one reads a letter or a book with the mouth closed. In this case the ideas represented by the words enter the mind through the eye, or, rather, arise in the mind through the sight of the words, for the thought is in our minds and not in the words. They produce a slight tremulousness of the tongue and vocal organs, and are, as it were, heard within. It is a voice without a sound, "a deep and calm revealing." Here is a presence as real as our own soul, and while our spirit is thus brought face to face with another spirit, we may ask him a question, and the answer will come back in thought as an echo from his mind, and will be a true response of his inmost *feeling* in regard to it. For in the world of spirit, to which the soul now belongs, every one is externally what he is internally, and no one can say what he does not feel. In this life we can say one thing and mean quite another. But in that world no one can *act a part*, or use words that belie his real sentiments. "For there is nothing covered that shall not be revealed; and hid that shall not be known." (Matt. x. 26.) In that inner realm we know as also we are known. (1 Cor. xii. 13.) A man there speaks as he thinks, and cannot express himself otherwise. This is also true of the higher stages of the magnetic condition, which present phe-

nomena analogous to those of life in the spiritual world. In it the soul is freed in some degree from material limitations and restraints.

The spiritual laws, in harmony with which these phenomena occur in the present world, are unerringly and undeviatingly applicable to communication with disembodied mind, and the intelligences of the inner realm of life. By directing our thoughts to some one with whom we feel an affectionate sympathy, he is at once present to our spirit. Distance between us is annihilated; for it is one of the fundamental laws of communication with the spiritual world, laid down by Swedenborg, that thought occasions presence, and love conjunction. All spirit is essentially communicative and essentially receptive.

We must bear in mind, that, in the higher realm of being, *thought* sustains the same relation to language that *words* do here. We ask a question in this universal language of thought, and the mind addressed has a perception of the thought, and answers back through the same medium of communication, and we perceive the cogitative reply, which is directly impressed upon the sensitive mind, and it may be imparted to others so far as it can be embodied in the words we have at our control. This is perfectly natural and easy, and we can thus converse with an intelligence of the inner realm of life with greater facility, and certainty of being understood, than we can with each other in our social relations in this world. It is demonstrably true that there are thousands of persons, who, by the sympathetic sense, can receive a clear and well-defined

impress of the thoughts and feelings of another person, though thousands of miles away. In this way, and by the same law, thought can be transferred from the spiritual world to minds in this sphere of life. This law has its highest application in communion with God in Christ, and then with angels, and "the spirits of just men made perfect," the wise and good of all ages and all lands. By it we can come into sympathetic receptive relations with the sphere of any higher intelligence of the other world, — with Socrates, Plato, Confucius, Zoroaster, and, far above all, with Jesus, the Christ.

It is through this law of mind, that prayer addressed to God, to Christ, and even to the Virgin Mary, and to the saints of the Roman Calendar, — so far as they are real and *living* beings, — is necessarily answered by a reflex influence from the personality addressed. This places prayer on a solid philosophical basis, and shows that, if sincere and going forth from the heart, it must in some degree be answered. It explains how and why, in all ages, millions have received essential spiritual benefit from it, and it has been as necessary to them as their daily bread — not from a mere mechanical formula, but from the outcrying of the inmost soul to some *living* higher power, of whom a definite conception can be formed. It must arise from love and be offered in faith, otherwise it is like a cloud in a dry time without rain, or a well without water. Such a cloud may assume a thousand forms of beauty and be gilded by the rays of the setting sun, but it brings no refreshing to the thirsty ground. Spirit *must* respond to spirit,

mind to mind, soul to soul, from the necessary laws and properties of its nature. This principle of sympathy, or psychometry as it is generally denominated, as an attribute of all mind, renders the relation of prayer to its answer as certain and reliable as that, under certain conditions, between a sound and its echo, or the reflection of our image from a mirror. The heavens *must* respond to the yearning soul that directs its imploring gaze to their silent abyss of tranquil life and love. At any time, in any hour of extremity, we can call to our aid some living power above us, who, by the law of sympathy, shall impart his thoughts to illuminate our intellect, his love to warm our hearts, his strength to reinforce our infirmity, and augment our natural gifts and powers, and his quiet bliss to send a ray of sunshine into our darkness. The sphere and influence of others, especially of those in the superior range of life, may thus become an exalted elevating influence to strengthen our tottering steps in the path of well-doing, to fortify the feebleness of our virtuous resolution, to give firmness to our wavering purpose, and may come upon our blasted joys and hopes like a gentle rain of heaven upon a fading flower. The discovery of the sympathetic sense as an essential property of human nature has put it in our power to telegraph our ideas and feelings, not only across the Atlantic, but to any individuality in the highest heavens, with the certainty of an immediate response, with the instantaneous celerity of winged thought. No spirit, from the infant mind to the Godhead, of whom we have any knowledge, can be so remote in space as to be out of our

reach, or beyond our call. In harmony with this law of our spiritual nature, Jesus, the Christ, said, and still says, to his disciples, "If I go away, I will come again; I will not leave you comfortless, I will come to you; I will manifest myself to you: and lo, I am with you always, even unto the end of the world." (Jno. xiv. 3, 18, 21; Matt. xxviii. 20.)

We can now see how such apparently incredible promises can be fulfilled, and how, wherever thought can penetrate, we can come into hailing nearness to any mind in the universe. By this sublime power we can penetrate through all these outside creations to the inmost Central Life, who says, "Call upon me, and I will answer." For as long as God thinks of us we are in his presence, and as long as he loves us we are saved. If it be true that we exist by virtue of a continual derivation of life from him, we shall live as long as his being lasts. The stream of our life will not fail until the fountain is dried up. And if God is love, and by virtue of the properties of an infinite Spirit, which take him out of the limitations of time and space, he is everywhere and in all things, we cannot by any possibility stray from the infinite Father's presence, and his boundless, irrepressible and everlasting love.

The sympathetic sense, when fully understood, will solve the mysterious experiences of all religions, bring within the range of undeviating law all that has been deemed supernatural and miraculous, and will be found to be the hidden spring of most, if not all, the varied and ever-varying spiritual phenomena of the present day. It is the unseen and potent tie that vitally con-

nects all human souls with the ever-present heavens above, and interfuses their life and influence through all earthly conditions. By it we can come into receptive communication with individual spirits, with angelic associations, or with the general sphere of life and intelligence in the superior realms. We see also what Swedenborg, the pioneer and John the Baptist of a new age, means by a somewhat obscure form of expression, where he speaks of the *extension of thought into the heavens*, as if our thoughts were a responsive radiation, or vibration, from that realm of mind, and as if between the operations and manifestations of mind there and here, there was an unbroken sympathetic and vital connection. It was with him a favorite expression, and to many minds without meaning. In many parts of his works he speaks of the *extension of thoughts into societies* in the world above, in such a way as to lead to the impression that there is in the other world a *diffused element of thought* not unlike that of light in the present world. There is an incessant radiation or vibration — a perpetual efflux of thoughts — into which, as an intellectual atmosphere, all spirits come, and apart from which their minds cannot act, and into this general sphere of thought, feeling and intelligence we may come here and now. This general sphere of light and intelligence has, in the remotest ages of human history, been called the Logos, the Word. To come into communication with it, when the soul is admissive of it, is to be placed in a receptive relation to the interior essence of all language and all knowledge. It is of this that the apostle John speaks. (Jno. i. 1–14.) The Word

of God in its reality is not an external book, but an interior light that comes to the soul of man. The Word of the Lord *came* to Moses, to Isaiah, to Jeremiah, to Ezekiel, and to the prophets of all ages. This is that of which Paul speaks as the *living* Word. "The Word of the Lord is living and powerful, sharper than a two-edged sword, piercing to the dividing asunder of soul and spirit, of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. iv. 12.) For under its illuminating influence the thoughts and interior character of men become clearly perceptible. John speaks of the Logos, or impersonal Word, as that in which there is life, and that life is the light of men, and as "the true light that lighteth every man that cometh into the world."

Hyppolytus, as translated by Bunsen, speaks of the Logos or Word, not as a book or personality, but as "the light-bringing voice, anterior to the morning star." Among many ancient nations this general sphere of light, life and intelligence, which they called the Logos, received divine adoration, and as a universal *principle* of nature was worshipped. "In the Zendavesta," says Bishop Marsh in his Michaelis, "we meet with a being called the Word, who was not only prior in existence, but gave birth to Ormuzd, the creator of good, and to Ahriman, the creator of evil." John probably adopted the use of the term Logos, as expressive of the living, spiritual light of the universe, and the inmost essence of all language and all knowledge, from the oriental philosophy, for Christianity preserved all that was good and true in all antecedent systems of religion. This

living Word has been in all ages and all lands the inexhaustible fountain of every genuine *inspiration.* Bunsen affirms, "that the Logos, as the inward Word of God, inspired all the holy men who were called to be the teachers of mankind." — (*Christianity and Mankind, vol.* 1, *p.* 405.) As this interior and living Word is the spiritual root of all language, and ultimates itself, or comes to an outward expression, in the nine hundred distinct languages and their still more numerous dialects, the Brahmins, in the hymns of the Vedas, raised language to the rank of a deity, and addressed hymns to her, in which she is said to have been with the gods from the beginning, achieving wondrous things, and never revealed to man except in part. — (*Max Müller's Science of Language, p.* 77.)

The idea of this interior and living light, as an ever-present source of inspiration, has been preserved to the Christian world by the followers of George Fox, and the Society of Friends. When the church was sunk in materialism and formalism, and were in bondage to the letter, which spiritually killeth (2 Cor. iii. 6), they called the attention of mankind to the inward light of truth — the living Word. To this interior light, which is the soul of all language, the attention of the world has been more fully recalled by Swedenborg. When he speaks of the spiritual sense of the Word, and gives it prominence above the mere letter of the Scriptures, he does not use the term sense for the *meaning* or *signification* of their mere verbal utterances, but for the spiritual *sensing* of the Word, if such a term were allowable. It is a conscious per-

ception of the light of truth. The meaning extracted from the mere letter by the science of correspondence, is not, according to him, the spiritual sense, but only a higher literal sense. The true spiritual sense is what he denominates a state of *illustration*, or inward illumination. It is a direct revelation to the individual soul, which has no necessary connection with the letter — the external book. On this subject he says: "The internal sense is of such a nature that in it all things are to be understood, even to the minutest particulars, abstractedly from the letter, and just as if the letter did not exist; for in the internal sense is the soul and life of the Word, which does not appear unless the literal sense is, as it were, evanescent." (*A.C.*, 1405.)

The spiritual sense or perception of the Word, the living light of heaven, is the soul or spirit of the letter, and may exist independent of the letter, just as the soul of man may have an existence without the body. When the attention is directed to the body alone, and the material organism fills the whole range of vision, we perceive nothing of the soul or spirit. The spiritual sense is "the light that lighteth every man that cometh into the world," that which has inspired all the prophets of ancient and modern times, and it is the perception of truth that the angels possess, who cannot speak one word of any earthly language, —

> "For mortal words are not for them
> To utter or partake."

The language of the spiritual realm is that of thought and ideas. But these living ideas find an imperfect

outward manifestation or representation in the words that lie in our memory, into which they flow as into a prepared vessel.

External language is a clay image, to be made a living soul by the animating breath of the influx from above of spiritual light. The interior and living Word is the divine Promethean spark to give vitality to the lifeless statue. No external book is the Word of God, or can have much illuminating power, unless it is read directly under an open window of heaven; and that living light will teach us more in an hour than we can learn in a lifetime without it. External language is not truth itself, just as a statue of Washington is not the man himself, but only an outward representation of him to our senses. External words, written or spoken, are the principal medium of transmitting our thoughts from one mind to another. As the Swedish philosopher and seer remarks: "Men, while they live in the body, cannot speak with each other, except by languages distinguished into articulate sounds, or expressions, and cannot understand each other unless they are acquainted with those languages. Whereas spirits and angels can converse with each other by an universal language distinguished into ideas of thought itself, and thus can converse with every spirit of whatever language or nation he had been in the world. Every man, after death, comes into this universal language, which is an attribute of spirit, and one of its living and essential properties." (*A.C.*, 2472.) The spiritually minded may come into it here and now, for it should never be forgotten that, as to our inner being,

we are already in the spiritual world, and may converse with its inhabitants. But let us remember the words of Paul: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." (1 Cor. xiii. 1.)

If it be true that diseases both of mind and body are often, if not always, caused by a morbific spiritual influence, arising from our interior association with those in the other world who are not in harmony with our inmost life, then, in accordance with the principles laid down in this chapter, we can change our connections with those in that realm of life as well as we can choose our society here. This readjustment of our relations to the spiritual world, our separation from our former associations, and the coming into new connections, is what is called, in the language of Christ, a judgment or *crisis*, which comes from a Greek word meaning *to separate*. When the relations of the whole world to the spiritual realm are changed, it is a general judgment, of which there have been several in the history of mankind. When it is used in relation to the individual it is a particular judgment, or separation. "The Lord executeth judgment for all that are oppressed." (Ps. ciii. 6.) It is for such a *separation* from a disorderly and oppressive spiritual influence that David prays: "Save me, O God, by thy name, and judge me by thy strength. Hear my prayer, O God; give ear to the words of my mouth." (Ps. liv. 1, 2.)

One of the most efficient means of effecting such judgments, or separations, is by the instrumentality of

prayer, of which we shall speak more fully in the next chapter.

The discovery of the sympathetic sense, and to some extent the laws that govern it, opens a new epoch in the spiritual history of mankind. By means of it we can come into communicative contact with the higher spheres of life and intelligence. Through it we can reach up to the heavens, and the angel-world can reach down to us, and the order of life and mode of thought that prevail above can thus become ultimated in our earthly abode. The earth and the heavens will meet and mingle into one. By this mysterious power or property of our nature we may be borne upward to a superior range of thought and perception, above the fallacies of the senses, the prejudices of education, and the force of long-established opinion, where truth is seen without an obscuring veil, and the soul will be carried onward in its progressive flight by the higher and diviner forces of life. Science has demonstrated that there are two currents in the atmosphere, a higher and a lower. The latter sweeps the earth's surface, and is the abode of clouds and mists, and is charged with all impure exhalations. Rising through this the adventurous æronaut is caught by a current that carries him in the opposite direction. Corresponding to these, there are two currents of thought, one of which moves in the region and direction of the external senses and belongs to the range of the animal life. This is charged with earthly fallacies and falsities. It is the region of venerable and moss-covered systems of error older than the pyramids. Rising above it to

the spiritual range of the soul's life and perception, we are seized by a current of thought that modifies and reverses all our previous opinions and stereotyped beliefs. Old theologies, with their hoary creeds and semi-barbarous dogmas, disappear from view and lose their hold upon the mind. The iron-clad, hard-hearted system of ethics that grows out of their falsities as naturally as moss from rotten wood, and that crushes out all the spontaneous instincts of the human heart, making faith to consist in believing, under the pains and penalties of heresy, what the intuitive reason instinctively rejects, and moral right in doing what we do not *wish* to do, and wrong in doing what we love, vanishes as a law of human conduct. These two opposite currents of life and thought at present meet on the plane of the earth. There is, on the one hand, the spontaneous endeavor of the heavens to tranfuse their light and social order into our lower condition ; on the other, the want of receptivity in us and a conservative repugnance and repulsive antagonism to the change. From the warring of these two spiritual forces will be born gigantic controversies, political revolutions, and social convulsions, the result of which will be the progress of the race and the advancement of the human mind to an elevation never before attained. The times are ripe, and *rotten* ripe for change, and it will surely come. Would God it might be effected as noiselessly as the growth of the acorn into the tree. It is a *fact* that, in the age in which we live, the heavens are coming nearer to the earth than in any previous epoch in human history. The sooner the religious world recognizes this

obvious truth, and adjusts itself to the new order of things in the kingdom of God on earth, the better it will be for it. The infant movement, already come to the birth, should be nursed by its natural mother, the church. But if that mother abandons her offspring in the wilderness, the angels will bring it bread and water from heaven. The infants Romulus and Remus are said to have been nursed by a wolf; nevertheless they grew into the Roman empire, the mightiest civil and military power of ancient history.

"Through all the dreary day,
They often come from glorious light to me:
I cannot feel their touch, their faces see;
Yet my soul whispers, they do come to me.
Heaven is not far away,
Heaven is not far away."

## CHAPTER V

### PRAYER AS THE MEANS OF SPIRITUAL AND BODILY HEALTH, AND THE PRINCIPLE OF MEDIATION.

"True prayer is not the imposing sound
That clamorous lips repeat,
But the deep silence of a soul
That clasps Jehovah's feet."

FAITH finds its appropriate and natural expression in prayer, which, in the system of cure adopted and practised by Christ, and by his primitive followers, occupies a prominent place, and demands consideration. There may be the prayer of form, or the prayer of faith and love. These are essentially different in their nature and effects. In the one case a person prays because it is a part of the external religious life that he is trying to live, or it may be he prays from a sense of *duty*, as a sort of task imposed upon him. In the prayer of faith and love it is no longer a task or duty, but a spiritual necessity. The soul is drawn to the mercy-seat from an irresistible divine attraction.

It is a spontaneous breathing of the soul, and as natural as the respiration of the body. It is the communion of the living soul with a living and present God. Such was the prayer of Christ, who, when away from the cares and labors of the day, spent whole nights

in communion with the All-Father in nature's sublimest temple, the solitude of mountains. On one occasion it is said that as he prayed, "The fashion of his countenance was altered, and his raiment was white and glistering." (Luke ix. 29.) In the parallel passage in another of the Gospels, it is said that "his face shone as the sun, and his raiment was white as the light." (Matt. xvii. 2.) Such spiritual transformations, in a degree, have been enjoyed by many since. In this intense communion of the soul with God and contact with divine things, others have had *similar* experiences. We read of the devout Payson, that at times his mind almost lost its sense of the outward world, in the ineffable thoughts of God and perception of his presence. It is a truth of the intuitive reason, that God is the Infinite Life, and such intimate fellowship with the primal and only source of our being must have its influence upon the health of the soul, and through this upon the body.

It is mentioned of Cowper, that in one of the few lucid hours of his religious experience, which sometimes came like the sun breaking through a stormy cloud, such was the experience of God's presence which he enjoyed in prayer, that he thought he should have died with joy, if special strength had not been imparted to him to bear the disclosure.

Of one of the Tennents we read, that on a certain occasion when engaged in prayer, so overpowering was the revelation of God which opened upon his soul, and with such augmenting intensity of effulgence as he prayed, that at length he recoiled from the intolerable

joy as bordering upon pain, and besought God to withhold from him further manifestations of his glory, exclaiming, "Shall thy servant *see* Thee and live?"

We have read of Edwards on the banks of the Hudson river in secret converse with God, and he has given us a description of the interior sense of Christ which he enjoyed, and which he "knows not how to express otherwise than by a calm, sweet abstraction of soul from all the concerns of this world;" and sometimes the veil of sense became so thin and transparent that the realities of the other world were seen through it. Sometimes, like John in Patmos, he was in the spirit, and seemed to be alone in the mountains or some solitary wilderness, far from all mankind, sweetly conversing with Christ, and rapt and swallowed up in God. (*The Still Hour, by Prof. Austin Phelps, pp.* 9–11.)

Such communion with God is rendered possible by the laws governing the intercourse of spirit with spirit, of mind with mind. It brings the soul in spiritual contact with the only fountain of life. All creeds and liturgies and priestly intercessors are removed, and the soul, "by a new and living way," comes into the holy of holies, and has fellowship with God. Most men have lost the perception of God and all divine things, and, in a spiritual sense, live far from him, and at a distance so remote in their inner consciousness, that the separation of the west from the east is proximity, is cohesion, compared to it. But in every human soul, overlaid as it may be by a deep covering of externality, there is a divine realm that constitutes a point of contact between itself and God. It is here that the divine and

human meet and mingle, and God has his habitation. If we call upon him from out this sacred penetralia, in *sickness*, in sorrow, in trouble, he will hear and answer.

In the Christian system prayer is made a prominent instrumentality in the cure of disease. Its plain assertion and promise are, "The prayer of faith shall save the sick, and the Lord shall raise him up." (James v. 15.) To one who comprehends the true philosophy of prayer this will not seem unreasonable. We have seen how, through the sympathetic sense, mind affects mind, and that without regard to distance of space. The most intense and influential action of one mind upon another is that which goes forth in prayer for another, a supplication that does not consist in a few complimentary epithets addressed to the Deity, nor a series of nicely wrought sentences projected from unfeeling lips in the direction of the throne of God, but which fall short of the mark; but in the attitude of a soul that struggles as for life, and wrestles with God in words of burning earnestness, if the feeling of the soul from which they spring is not too deep for all external utterance. There is a prayer that cannot be "worded," as the original term employed by Paul signifies. (Rom. viii. 26.) Prayer becomes oftentimes more efficacious in proportion as it becomes internal. Says Dr. James Freeman Clarke: "The deepest prayer of all is not only without utterance, not only without words, but even goes down below the region of distinct thought. It is simply turning to God and opening the heart to him, to receive whatever influence he may send. (*Christian Doctrine of Prayer*, *p.* 143.) This is a form of

prayer practised by the Society of Friends, and recommended by the Mystics of all ages, as Madame Guyon, Fenelon, Tauler, and others. In this form of prayer the soul can only pour out *itself* upon another in a blissful agony of intercession. When such a spirit of prayer enters into words, they are "heart deep," and radiant with love and spiritual life.

There are deep places of the soul of man that are near the region where Divinity is incarnated in humanity. When prayer issues *de profundis*, out of the depths, it carries a divine fragrance with it from the temple of God in man, and when wafted upon a suffering, unhappy one, it has a life-giving spiritual potency in it. The mental weakness of the suppliant is reinforced with the might of God's omnipotent love. It is in perfect harmony with the laws that govern the influence of mind upon mind, that "the effectual fervent prayer of the righteous man availeth much." (James v. 16.) I do not see how it could do otherwise. That it was useless, and without effect, would seem more incredible to me than the most marvellous answer to prayer in the cure of the sick. It is in perfect harmony with the Gospel system of spiritual medication. I affirm, in opposition to Tyndall, and men of less intellectual stature who follow in his shadow, that it is in accordance with law, unbending and invariable spiritual law, that sincere, earnest prayer for the sick should affect them in the direction of health. They may not recover, but the influence of the spiritual force, going forth in the prayer, was in the *direction* of saving them, and if one should arise instantly and walk, or be raised

to newness of life progressively, in response to prayer, it would be no miracle, no violation of the laws of the human spirit. Prayer addressed to the *living* God, and not to a metaphysical abstraction, must, in harmony with the known principles of psychometry, be attended with a reflex influence issuing from the Divine Mind, and when this is added to the influence of our own thoughts and feelings when intently directed to another, it must avail much.

We have shown how efficacious prayer must be when offered in behalf of others. It is then called intercession. It is equally efficient when we pray for ourselves, which is called supplication. Those who believe God has inspired men with his own thoughts, and empowered them to reveal his will to mankind, have, in the divine promises, a solid foundation for their faith, and a means of direct access to him. He has given us exceeding great and precious promises, that by these we might be made partakers of the divine nature. (2 Pet. i. 4.) What God has spoken he speaks now. His promises have never lost their vital hold upon the Divine Mind. They do not belong to the dead past, but to the living present. The existence of God is a *nunc stans*, an eternal now. The past, even with us finite beings, has no existence out of our memory. It is all in our minds. The future never was and never will be. There is no future. All existence is included in the *divine moment*, the ever-moveless *now*. The words a man utters are a part of himself. So by the promises of God we come into contact with the Divine Being, and are made

partakers of his life. Hence prayer based upon these promises must possess a sanative celestial virtue. To an assured faith, which is the *substance* of the thing hoped for, the promise contains the blessing for which we seek. As there is no future, the promise of God is not a pledge to give us something at a remote day; but it is the envelope of the present good we need.

Some one has illustrated it by our every-day money transactions. We accept a bank-note for money. It passes current for such. Yet it is not money, but only a promise to pay us money on demand. So there is in the divine promise, owing to its living connection with the mind of God, the blessing for which we ask.

> "Whate'er we hope, by faith we *have*,
> Future and past subsisting now."

In the promise is enclosed the spiritual good which may become *ultimated* in the bodily health we seek. God is all and in all. To appropriate him on the side of our most urgent need is the highest function of the prayer of faith. "In him we live and move and have our being." (Acts xvii. 28.) If he is to us the fountain and continual spring of life, he must be the inmost source of health. An assured and appropriating faith can say, in the language of David, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him who is the *health of my countenance* and my God." (Ps. xlii. 11.) Or, in the inspired utterance of Charles Wesley: —

"The well of life to us thou art, —
Of joy the swelling flood;
Wafted by thee, with willing heart,
We swift return to God.

"We soon shall reach the boundless sea;
Into thy fulness fall;
Be lost and swallowed up in thee, —
Our God, our all in all."

The crowning gift of God to man is the Holy Spirit — the emanative sphere of the divine life. It is not a personality, but an *influence* proceeding from God through Christ. The Holy Spirit is the inmost life of all created things. By it God is everywhere present in nature, and becomes the hidden spring of life in the human body. To this effect we have a remarkable passage in the writings of Paul, showing the relation of the Holy Spirit to life and health. "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken (*animate*, *make alive*) your mortal bodies because of his spirit that dwelleth in you." (Rom. viii. 11.) It is here expressly affirmed that the divine emanative sphere, or the Holy Spirit, is that which imparts life and health to our mortal or diseased and dying bodies. In sickness this must become our highest need. This remedy is always indicated, whatever may be the disease, though it may not be included in the prescriptions of medical science. There is in it a divine sanative virtue for the resurrection of our disordered minds and bodies to happiness

and health. For what can be better in sickness than to receive by faith an increased supply of the primal source of life? It is always accessible, a remedy at hand, and within the grasp of an assured faith, and is dispensed without money, and without price. In this inmost need, God, by the Holy Spirit, gives *himself* to us as freely as he gives the light and heat of the sun. If we need sun-light or sun-heat we have only to *let* him shine into our rooms, and he will fill them with his vivifying beams. If we desire the gift of the Holy Spirit in any of its divine offices, — to illuminate our minds with the inmost essence of truth; to solve our doubts; to remove our fears, and to impart to us life, health and peace, — we have only to open all the windows of the soul to the sun of heaven, and it will fill every capacity of the mind, and pervade every department of our being. The love of God is a changeless, irrepressible *desire* to impart to us from himself all spiritual good, limited in its amount only by our finite capacity and want of receptivity. "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him." (Luke xi. 13.)

God may impart good to us directly from himself, for the soul of man, in its inmost centre, may have immediate access to God and communion with him. This is its chief dignity and glory. But he much oftener blesses us through the instrumentality of others. For to impart to another any good which comes to us from God blesses the giver equally with the recipient.

In this we have an illustration of the mediatorial principle which is seen everywhere in the universe. Wherever one thing or person becomes instrumental in imparting good to another, and constitutes a means of communication between the source and the recipient of the good, we have an exhibition of the principle of mediation. He who subserves such a use is a mediator, who, in the highest sense, is one who receives from the higher or inner realm of life that he may impart, and who, in communicating to others, receives an ever renewed supply, according to the principle, "Give and it shall be given to you."

To pray for another is to act such a part. To mediate and to intercede are the same in idea, using the latter term in its etymological sense (from *inter*, between, and *cedo*, to come.) Everything in the universe may be deemed a medium or mediator that becomes the means through which a salutary effect is produced, or an influence imparted. To mediate between a higher and lower range or plane of spiritual life, it is necessary that the mediator should partake of both conditions between which he mediates. (*A.C.*, 4570, 5411, 5413, 5686.) Thus Jesus, the Christ, has always been deemed, in the church, a mediator between heaven and earth, between God and man, and is the highest representation of the law of intercession, or the mediatorial function, in the history of mankind. As the embodiment of the living Word, the eternal Logos, on one side of his complex being he came in conscious contact with the Infinite and celestial, on the other with the finite and earthly, and conjoined the two in the

unity of his divinely human personality. We are told by Swedenborg, the apocalyptist of the North, — and the statement is inherently rational, — that there are in the other world intermediate spirits through whom influx descends from the higher to the lower grades of spiritual life. Flowing through these the sphere of the higher is so modified as to be adapted to reception by the less unfolded minds, and thus has an elevating influence upon them. (*A.C.*, 4047, 5427, 6435.) According to his disclosures of the laws that regulate life in the other world, there are such intermediary spirits, and even associations of spirits, between all the heavens, and between the intermediate world and the earth. There is no principle of more importance in religion or the art of healing, than the influence of mind upon mind, of spirit upon spirit, of life upon other life; for our individual nature, our personal identity, is modified by it, and our character and destiny are shaped by it in this world and the next. To raise the lower to a higher level is the steady aim of Providence. But the influence of the higher upon the less elevated, unless it was modified and tempered by its transmission through such intermediates, could not be received, or, if received, would cause great disturbance and suffering. There are associations of redeemed spirits whose use and function in the divine economy are the instruction and elevation of spirits newly come to consciousness in the other world, and even of those still on the earth so far as they can gain access to them. They seek, as an organ of communication, some one or more who are intermediate between the

two planes of mental life, and who may be as a connecting link, so that their higher state may be imparted to those less elevated or developed, but so modified as to be adapted to their receptive capacity. This is the true idea of mediatorship, a principle belonging to Christianity, and of universal application in this world and the next. To be such a mediator, after the pattern of Christ, is the divinest and most exalted function that we can accomplish in life. Such a use we may be fitted to perform here and now. Says an eloquent author: "Man, in his highest moods of thought, aspires to God. God meets and accepts the sincere aspirations of man. A mediator is one who, by the influence of his life and doctrine, quickens, facilitates, and fixes this spiritual intercourse between the soul and its Creator.

All higher minds do, in fact, mediate between their less gifted fellow-creatures and the great realities of the invisible world. The sages and poets of heathendom kindled the first glimmering of a religious life in fierce and brutal natures, and made them capable of civilization. Moses and the prophets were the mediators of a truth that struck deeper into the heart of humanity, and prepared it for a higher spiritual development." — (*Christian Aspects of Faith and Duty, by John James Taylor, p.* 49.)

Moses is twice called a mediator in one of the Epistles of Paul. (Gal. iii. 19, 20). There are some persons whose presence is always mentally and physically healing. Their personality seems to be charged with influences from on high, and their sphere is full of

a sanative contagion. They are a tower of strength to the weak and tempted, and the mentally unhappy are affected by them far off and near. The true idea of a physician is that of a *doctor* or teacher, as the word implies; and in the highest and divinest sense he is one who can "minister to minds diseased." He is one through whom the "light of life" issuing from the serene depths of the angelic heavens may flow to others. This is emphatically true of all *real* physicians, of whom the Christian centuries have produced but few, scattered sparsely as signal fires of hope along the battlements of heaven. They have been men who aimed not merely to repair the disordered body, but who have searched for the hidden haunts of the seeds of disease in the spiritual and mental condition of the patient. There are many men in the medical profession, of high scientific culture, but they are inaccessible and unapproachable, surrounded with an impenetrable wall of ice; and from this frigid intellectual zone in which they dwell their life cannot flow out to others. There are also occasionally those who occupy an equally elevated plane of mental and scientific culture, who can "condescend to men of low estate," whose generous sympathies embrace the whole of humanity; and through them the light of life may descend to the humblest of earth's suffering people. These become, if they adopt the art of healing as their function in the social body, the mediators, the intercessors, and the true priests of humanity, and, in a limited and mitigated sense, the Messiahs, the Christs of the world. By an inspiration from the ever-present heavens, their personality is

charged with spiritually healing virtues for soul and body. There is always in their treatment of disease, to whatever school they belong, and whatever method they adopt, the intervention of some hidden power that gives efficacy to their remedies, and would, under the proper conditions, be equally salutary without any kind of medication. It is not magnetism merely, but something more; it is magnetism augmented by the peculiar and imparted influences of higher intelligences and angelic helpers. These principalities and powers in heavenly places are ever with them, and their influence is always felt, though they may be invisible like the moon and planets of our system, whose power is ever felt on land and sea, though they are concealed in the daytime from our vision by an excess of light.

> "The tidal wave of deeper souls
> Into our being rolls,
> And lifts us unawares
> Out of all meaner cares."

There is no doctrine more clearly recognized by Christianity than the ministry to us of spirits and angels. (Ps. xxxiv. 7; Ps. xci. 11–12; Heb. i. 14.) We see it as a *fact* in the life of Christ. After his long-continued temptation in the wilderness of Judea, angels came and ministered unto him. (Matt. iv. 11.) In the deep soul-struggles of Gethsemane, "there appeared unto him an angel from heaven strengthening him." (Luke xxii. 43.) It is everywhere the teaching of the Scriptures that angels are only human spirits passed into the heavens. The influence of the spiritual world may

be salutary and sanative, or it may be morbific, according to the state of those with whom we come into sympathetic relations. That their presence with us may serve to ward off disease, and by parity of reasoning aid in curing it, is unequivocally stated in Ps. xci. 10, 11: "There shall no evil befall thee, neither shall any *plague* come nigh thy dwelling. For he shall give his angels charge over thee to keep thee in all thy ways." We have seen, in a previous chapter, how mind always responds to mind, and spirit to spirit, according to the laws of its nature. In consequence of this law of sympathy, prayer must always in some degree be answered. This, first of all, should be addressed to God and to Christ. Prayer has been viewed by the religious world as an act of worship. In the highest sense of that term it can properly have only the Divine Being for its object. But may we not *ask* the aid of wise and good spirits — of saints and angels? If we may not with propriety *pray* to them, may we not, in humble dependence upon God and submission to him, *invoke* their aid and presence? In the hour of our extremity, may we not say, in the language of Hamlet? —

"Angels and ministers of grace — defend us!"

Or may we not use the language of the hymn of Charles Wesley, composed when in sickness? —

"Angel of covenanted grace,
Come, and thy healing power infuse."

The angel of the covenant, or the angel of Jehovah, so often mentioned in the Old Testament, was a mes-

senger of God, so filled with the divine influence and presence as properly to be viewed as the representative of God. If we pray for the coming of Christ to us according to his promise, he will come to us "in the glory of the Father, and with the holy angels." The invocation of saints and angels has always been practised by one great branch of the Christian church. The Roman Catholic defends the invocation of the saints, who are only the spirits of good men and women, by the distinction between *dulia* and *latria*, — a distinction well taken, and by the intelligent portion of that religious community well maintained.

In offering to them the inferior respect expressed by the word *dulia*, he says he does not worship them as he adores God, but differently. He addresses them as living beings, in a higher world, who are full of sympathy for those below, and asks their aid and presence, and their prayers and intercessions with God. Viewed in that light it does not seem unreasonable, especially if we can rise above the deep-rooted prejudices of early Protestant education. Whenever we ask assistance of any kind from one of our fellow-beings, we, in a certain sense, pray to him. We direct to him our desire and thought, and that is the essence of prayer, whether it be uttered vocally or be unexpressed in external language. But if we always keep in mind that *all good must come from God, its primal source*, it is just as proper, and as much in harmony with the laws of divine order, to ask those in the other realm of being to help us in times of extremity. If to ask a good man, who is yet in the world, to aid us involves nothing objec-

tionable, and is not robbing God of the worship that belongs to him, why is it improper to ask him to aid us after he has graduated to the higher and better world?

It may be objected, that to ask aid of those in the other world implies their *presence* with those who invoke them, who may be in different lands, thus attributing to them a sort of omnipresence, which is supposed to be an incommunicable property of the Deity. To this we answer, that to be present in ten or a thousand different places is not omnipresence. All spirit is out of the limitations of time and space. This constitutes the grand distinction between spirit and matter. A man speaking in public is present to a thousand auditors in different places at once, through the medium of sight and sound. A man who writes a book, or an article for the periodical literature of the day, is present, by his thought and the sphere of his life, to ten thousand readers in different parts of the country, and even in other lands, through the medium of his book or essay. The operator of an electric telegraph is present, through the subtle force that is transmitted by the wire, in all the offices on the route at the same moment. Therefore it may be easily conceived that spirits and angels, divested of a material body, may be present, by their thoughts and affections, which constitute their essential *life*, and also by their sphere, to a great many persons and places at one and the same time, through some medium and spiritual law not now fully understood. When we learn, as we some time shall, the laws that govern the spiritual essence and the transmission of

thought, this will not be viewed as an impossibility, nor even an improbability.

> "The saints on earth, and all the dead,
> But one communion make."

This view makes that communion a living fact and practical reality, and not a mere dead article of a religious creed.

If it be true — and it is intuitively certain — as Paul declared before the high court of Areopagus, in the Athenian republic, that it is God who "giveth to all, life, and breath, and all things" (Acts xvii. 25), then the nearer we get to him the more we shall have of spiritual and physical life. All other things, though not to be lightly esteemed, or rejected, are of small value compared to this. All *real* prayer brings us into this vital relation to him. If it proceed from the inmost soul, which cries out after the *living* God, and is not a mere mechanical form, it is a drawing of nutriment from the bosom of the infinite Love and everywhere present Life.

The only danger attending the invocation of the saints, or of spirits and angels, is that so vividly illustrated in the history of the Roman Catholic Church. We know, from experience, that a small object held before our face, or a particle of dust in the eye, will not only obscure, but entirely hide from us the sun in the heavens. So there is danger that saints and angels, as being nearer to us, should attract too much attention, to the neglect of prayer to God and to Christ. There is no doubt that in Italy, and other intensely

Catholic countries, nine-tenths of all prayer is addressed to the Virgin Mary, and goes no higher. Every city has its patron saint, who is the most prominent object of adoration. We see something analogous to this in our midst at the present day. But this is a perversion of what, in itself, may be proper and right. The abuse of anything is no valid objection to its legitimate use. It is only among the ignorant and spiritually unfolded that saints and angels can come into the place of God, and even this may have its use. The gods of Greece and Rome were only deified men, as Cicero expressly affirms, and yet their worship, in a barbarous age, may have been a ladder by means of which many mounted upward to the conception of the supreme God. Because a cloud sometimes comes between us and the sun, and hides him temporarily from view, is no reason why clouds may not have their use in the economy of nature.

Let it be remembered that in the realm of spirit, to which our inner being belongs, distance is not that of space, as both time and space are purely subjective conditions, and not an objective measurement. God is nearer to us than we are to ourselves, and in the spiritual world we live and move to-day as surely as we ever shall. Our supplicating thought addressed to the heavens, which are but the unfoldment and limitation of God, will cause a rebound in the bosom of the infinite life, and the returning wave will come back to us in a vitalizing, invigorating power. For the promise of Christ was based upon a deep perception of the laws of our spiritual nature, when he said, "Ask and it

shall be given; seek and ye shall find; knock and it shall be opened. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." (Matt. vii. 7, 8.) If we pray aright we shall realize the fulfilment of what God is represented as promising in the Scriptures: "Before they call, I will answer, and while they are yet speaking, I will hear." Prayer should never have been dropped out of the art of healing. Drugs are a poor substitute for it. It is as plainly enjoined upon those who accept Christianity, "Pray one for another that ye may be *healed*," as it is, "Thou shalt not steal." (James v. 16.) But it must be prayer in its all-comprehensive sense that throws the arms of its desire around God, and the sum total of life in him. Time and space and all the limits of materiality vanish before the power of spirit. God is the "Father of spirits," and imparts to the human soul the properties of his own omnipresence. The divine element in human nature is the common life and unitive tie that pervades the whole, and all individuals are included in the one great unity of pure spirit, bound together in the same bundle of life, for God is all and in all.

## CHAPTER VI.

### THE IMPOSITION OF HANDS, OR THE MAGNETIC MOVEMENT CURE AND THE RATIONALE OF ITS EFFICIENCY.

"Heaven doth with us as we with torches do,
Not light them for ourselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not."

Our highest spiritual states and experiences should have a solid basis in a sound physical condition, otherwise they may become a source of bodily weakness and disease. It matters not how high we mount in our upward flights into the spiritual realms, from the marsh upon the sea-shore to the summit of celestial mountains, yet we should not pull the ladder up after us, but leave it firmly fixed upon the solid ground. Otherwise the mysterious tie between soul and body will be loosened, if not entirely unbound and resolved. Everything that is to last long must have a firm foundation on which to rest. There have been many men in the world, of high spiritual experiences, who, having forgotten this, have flashed up with a fitful light, like a signal gun at sea, and then gone out in darkness and gloom. Such were Cowper, Henry Kirk White and others. The soul cannot in this life sustain itself long in its loftiest flights, unless it is in union with a sound

physical organism. The wings that bear it upward must have *muscle* to sustain their prolonged action; otherwise we descend with dangerous and ever-increasing rapidity to the dust. All abnormal conditions that are not in harmony with *mens sana in corpore sano*, a sound mind in a sound body, are not desirable or to be sought.

A prominent feature in the method of cure adopted by Christ, and practised by his early disciples, is the use of the hands in the treatment of disease. As one of the evidences and outward signs of a genuine faith, the Master declared that his followers should "lay hands upon the sick and they should recover." (Mark xvi. 18.) The hands became the medium of connecting the spiritual and the natural in the cure of disease in the phrenopathic or mental cure system of Christianity. By their proper application the body was converted and Christianized, or brought into harmony with the redeemed spirit. In one place it is said of Christ, that owing to their unbelief he "only laid hands upon a *few* sick folk and healed them." (Mark vi. 5.) Two blind men were cured by *touching* their eyes. (Matt. ix. 27–29.) A man "full of leprosy," which in oriental countries is an incurable malady, was healed in the same way. (Luke v. 12, 13.) In the case of Peter's wife's mother," he *took her by the hand* and the fever left her." (Mark i. 30, 31.) Infants were brought unto him that he might *touch* them. (Luke xviii. 15.) In the island of Malta the father of Publius was healed by Paul by the imposition of his hands. (Acts xxviii. 8.)

This power was an essential element of Christianity, and was bequeathed by Jesus, the Christ, to his followers in all ages. The works that he did, they were to do, and even greater marvels of healing, because from his position in the spiritual world he could impart his influence to them with less obstruction. (Jno. xiv. 12.) In the language of Dr. Wilkinson: "As we read the Gospels, we see how the Divine Man was also the Great Physician; how he went about healing all manner of sickness and all manner of diseases among the people; and how as many as touched the hem of his garments were made whole. He also commanded his followers to do the like, and founded cure as the grand evidence of the Christian religion. His proofs of his mission were sound bodies; the deaf, hearing; the dumb, speaking; lepers, cleansed; the dead, raised; those who before were blind, now they see. Where is the lineal priesthood of this great restoration? Where are the claimants for this substantial apostolic successorship? Where are the layers-on of hands who give man to himself by casting out his devils, and increase the prime wealth of the earth as the sign and seal of the advent of the kingdom of heaven? Where is the clergy to whom sickness makes its last appeal for health, when doctors have pronounced the death words, No hope? We find them among the fishermen of the first century, but not among the prelates of the nineteenth; in mean-clad Peter and Paul, James and John, but not under the lawn of any right reverend bench. Our pontiffs say that the age of such miracles is past; but no New Testament ever told them so; if the age

of miracles is gone, it is because the age of Christianity is gone. The age of mathematics would be past if no man cultivated them. Christianity was the institution of miracle as in the order of nature. A duty is neglected here which is a main cause of irreligion and scepticism. Let this mode of healing be fairly experimented. It belongs to the priesthood. Let them turn out into the inclemencies of society, and try their adjurations against the storm of physical evil that exasperates the nations to their core. Let them put on the proofs of the apostolic power. Let their weak excuse, of the age of healing virtue being past, be exchanged for a godly resolve to bring it back again. If they fail, it will be because they are not Christian, or else because Christianity cannot bide its own proofs. If they succeed, there will be no need of missionaries any more, but mankind will sit in a right mind under them, and bless their privilege, and their Master's name. The *vis medicatrix Christi* will be the physical demonstration of the life of a Christian church."—(*The Human Body and its Connection with Man*, *pp.* 378, 379.)

Whatever view we take of Christ, the method of cure adopted by him demands the profoundest consideration. If he was nothing but a *man*, its marvellous success in healing "all manner of sickness and disease" would commend it to our study. And whatever else he was, he possessed a perfect human nature. As an eloquent advocate of his divinity has said: "He was more a man than any other person of whom we have any history; for nowhere else do we read of a

humanity where the compass of its powers and attributes was so full and complete. Its sublimest heights of moral grandeur, and its most delicate shades of moral beauty, are all here." —(*Heart of Christ, by Rev. E. H. Sears, p.* 467.)

If he was, in an eminent sense, an incarnation of the Deity, as I believe he was, then it is not credible that God, who made man, could suggest anything but the *best* method of curing the numerous maladies to which human nature is liable in the present disordered stage of its existence.

It seems to be the peculiar mission of the new age, upon which the world is now entering, to reduce the spiritual phenomena of past centuries to scientific principles, so that a true science may become the basis of a saving faith. If this volume contributes, even in the least degree, to such a result, the labor of its composition will be amply rewarded. It would seem reasonable to expect that eighteen centuries of history and experience ought to add some improvement to the mode of past ages of healing disease by the use of the hands. A system of treatment, for the various and ever-varying forms of chronic disease, is rapidly coming into popular favor, which in Europe, where it is quite extensively used, and has the approval of the most intelligent physicians, goes under the name of the *Massage*, but which I prefer to denominate the Magnetic Movement Cure. Its efficiency, as a remedial agency, has been fully tested and firmly established. Where there is not sufficient *faith* to make the suffering invalid whole, this system, when judiciously employed, is always

salutary in its results, as it is based on scientific and physiological principles, which give to it its therapeutic effect. It is not recommended to take the place of the phrenopathic method, but as an auxiliary to it, and to meet those cases that cannot so well be reached by that mode of healing, not from any defect in the Christian system of cure, but from a want of receptivity in the patient. It was first brought prominently to the notice of physicians by Dr. Metzgar, of Bonn. It is based upon Dr. Marshall Hall's doctrine of efferent and afferent nerves, or what is now usually called the reflex action of the cerebro-spinal system. Through the influence of the nervous system, there is kept up the most complete interrelation of part to part, organ to organ, and function to other functions. By means of this principle an effect produced in one part of the body is felt in some other part, oftentimes quite remote from the first. Dalton, in his valuable work on physiology, remarks: "The function of the nervous system may be defined in the simplest terms, as follows: It is intended to associate the different parts of the body in such a manner that *stimulus applied to one organ may excite the activity of another.*"—(*Dalton's Physiology*, *p.* 367.)

The idea of a reflex action of the nervous system is something more than a mere abstract theory, or a mere curious and interesting principle of physiology. It furnishes us with the means of producing precise and certain physiological and therapeutic results. By affecting one part, we with certainty affect other parts. A small particle of dust, lodged in the glottis, produces

a spasmodic and involuntary contraction of the diaphragm and abdominal muscles in coughing. The sensation is transmitted to the brain along an afferent or sensory nerve, and then it is, as it were, *reflected* through an efferent or motory nerve to the muscular tissue concerned in the act of coughing. So, on the other hand, *the treatment of those muscles is the best remedy for diseases of the throat.* Tickling the inner surface of the nostrils causes the muscular movement or convulsive action, called sneezing. A feather, or the tip of the finger, placed in contact with the pharynx, by a similar reflex movement produces an inverted action of the muscular coating of the stomach in vomiting. By irritating the mammary glands, uterine contractions are the result, which may assist the menstrual function, and even be carried to the extent of producing abortion. Respiration, and many of the most important physiological functions, are movements of a purely reflex character. Light falling upon the retina produces a contraction of the pupil. The presence of food in the mouth increases the activity of the salivary glands and the flow of the gastric secretion; while the food in the stomach causes the gall-cist to discharge its contents into the duodenum. The involuntary movements of chorea, and the violent muscular contractions in cramp, are of a reflex character. Under the guidance of intelligence, we are able to affect any organ in the body by the treatment of some other part which may be far removed from it. But in order to accomplish this, we must understand the interrelation and

sympathetic connection of the different parts of the bodily structure.

We must never lose sight of the truth that the material body is only the form or outside boundary of the mind or spirit, and is that by which the spirit is fixed in time and space. Spirit is the creator of its own environment. The soul makes and governs the body, and not the body the soul. Everything in the body is a correspondence of something in the mind. The mental organism is composed of two distinct, though not separate departments, the affectional and intellectual natures, or, as in the terminology of Swedenborg, the love and the wisdom. These may be duly balanced, constituting mental harmony and health, or there may be a loss of this proper balance, one department being greatly predominant and in excess.

In exact correspondence with this dual structure of the mind there are two kinds of cerebral and nervous substance; the cineritious or grey, and the medullary or fibrous. The one is the organ of the intellectual, and the other of the affectional faculties and powers. There are also two classes of nerves, the sensory and motory, which are so correlated that the action of the one class excites the action of the other. The nerves of sensation, in certain unbalanced affectional states, often become morbidly acute from the accumulation of the nervous force in them, and then there will be a corresponding deficiency and weakness in the nerves of motion, and the muscular tissue to which they are distributed. This is the grand characteristic of nervous invalidism, as was shown in a previous volume.

In this class of patients there is always exhibited an extreme acuteness and intenseness of the *feelings*, with an equal loss of tone in the muscular system and great physical weakness. The cure, consisting as it necessarily must, in the restoration of an equilibrium in the distribution of the nervous force, is best effected by a vigorous stimulation of the muscles, by kneading, shampooing, and pressing them, together with friction and even percussion. This determines the circulation of the nervous force and the blood from the sensory nerves, where it is in excess, to the motory nerves, where there is not a due supply. Thus the treatment has the effect of a true counter-irritant.

The number of muscles has been estimated by some anatomists to be five hundred twenty-seven, of which two hundred fifty-seven are pairs, and are situated on either side of the body. Cruveilhier makes them four hundred, while Chaussier reduces them to three hundred. They are most liberally supplied with nerves. Each branch of a motory nerve on reaching the fleshy fibres first divides, then subdivides in the interstices until they become invisible to the naked eye. Dr. Monro thought that each individual fibre had its corresponding nervous filament; and the observation of Bichat seemed to demonstrate the truth of that opinion, for he found that, on the principal nervous branch being irritated, every fibre of the muscle came into play.

The sensory and motory nerves are correlated, or their action is interchangeable the one into the other. A sensation should always discharge and expend

itself in a muscular movement, which is its equivalent, otherwise the nerve force accumulates in the sensory nerves, and inflammations, congestions and pains are the necessary result. There is a region, at the base of the cerebellum and just above the first cervical vertebra, that seems to be the centre of sensation, and in great muscular weakness is always found congested. Anatomists have found that irritation of this part of the brain produces muscular contractions, and hence by an error, into which it was easy to fall, they have located there the centre of muscular motion. The mistake consists in taking a reflex action, generated by sensation, for a direct muscular movement. To relieve this part of the brain of its congestion and weakened condition, by an application of the hand to it, is to improve the tone and vigor of the entire muscular system. That sensations generate motions we see illustrated in many ways. We spontaneously avert the head from an offensive odor. We involuntarily jerk the hand back from contact with hot water. In nervous invalids, the uncontrollable tremor and twitching of the muscles, which is seen in its most aggravated form in *paralysis agitans*, is an unconscious cerebration or reflex action, occasioned by a morbid condition of the nerves of sensation. Various pleasurable sensations also generate muscular contractions.

The nervo-tonic stimulation of the muscular system, by the Magnetic Movement Cure, has a powerfully derivative effect upon the morbidly acute sensory nerves. It is not friction merely that is needed, but something that is less superficial. Friction generates

the electric force, and would if applied to anything — a table or chair. If the system needs the electric influence, it is best given where it is wanted, by the friction of the ends of the fingers, as in that way it is modified by the magnetic and vital force of the hand, and thus becomes defecated or vitalized electricity. While friction is electric, pressure is magnetic. This is an important distinction. The kneading, pressing and shampooing of the muscles, anciently called *tripsis*, but now known as the *Massage treatment*, is equivalent to voluntary movements, but with the added advantage of being attended with no expenditure of the nervous force of the patient. There is also an actual communication of magnetic or psychic influence from the physician, which adds to the vital stock of the patient. In many chronic invalids there is such a debilitation and exhaustion of the nervous energy that it is necessary for them to economize its expenditure, while the invigoration of the muscular system, which results from judicious exercise, is a medicine they most need, and the only remedy which can restore the lost harmony in the distribution of the nervous force. The magnetic movement cure gives all the benefit of the most vigorous muscular exercise, and is more than a substitute for it.

It has been affirmed that there are only three fundamental methods of cure by medication, or there are only three possible relations between the symptoms of disease and the specific effects of remedies. The *Antipathic* method, which dates back as far as Hippocrates, consists in the administration of medicines that

produce effects of an opposite nature to the symptoms of the disease, as where cathartics are given to relieve constipation, or astringents to check diarrhœa.

The *Homœopathic* method consists in administering medicines capable of producing effects similar to the disease we seek to remove. It adopts the Hippocratic doctrine, that disease is only the disturbance in the system occasioned by the effort of nature to restore the body to health, and that it is the function of the physician to assist the reaction of the vital force against the morbid condition.

The third method of cure is the *Allopathic*, which is based on the principle that there is a curative relation of certain diseases to others. It consists in the production of an artificial or secondary disease in order to relieve the primary one. Its central idea is that of counter-irritation.

All these fundamental methods of cure have a rational foundation, and under the direction of medical science may be made to assist what we call *nature* in the removal of disease. A complete system should combine the advantages of each in one. This will be found some time to be true of the Magnetic Movement Cure. It can produce the effects of the *antipathic* or *palliative* method. It may be made to aid nature in the reaction of the *vis vitæ* against the morbid condition, and to hurry on the natural crisis of the disease, according to the system of Hahnemann. It may have all the influence of antagonism or counter-irritation, which is the corner-stone of Allopathy. Above all, it may contribute the scientific, physiological basis for the action of

spiritual forces and remedies in the cure of disease. We should ascertain in what direction the vital powers, in any given case, are making their effort to throw off the morbid condition, and then to reinforce their thera peutic endeavor.

The Magnetic Movement Cure may be made to pro duce, in a purely physiological way, and without any unfavorable reactive results, all the effects of alterative medicines. The excreting organs are five in number, the skin, the kidneys, the liver, the lungs, and the large intestine. To excite these organs to increased action, and thus eliminate from the blood, the effete, worn-out and devitalized particles, is the design of alterative medicines. But this can be accomplished in a more natural and healthful manner. It is a well-recognized principle of physiology, that muscular exercise induces and necessitates an increased respiration. The nervo-tonic stimulation of the muscles, in the way recommended above, effects the same change in the respiratory action. And the more we breathe, other things being equal, the stronger we are. But an increased respiration is always followed by an improved oxygenation of the blood. It is affirmed by Prof. Lehmann, in his "Physiological Chemistry," that there is no known disease that does not exhibit a defective oxygenation of the blood. Hence this treatment must remove one of the most important physical causes of disease, and this it does with more immediate efficiency and certainty than any known remedy.

It is known that the movement of the muscles in active exercise and labor increases the action of the

perspiratory glands. But the proper treatment of the muscles, when the patient is entirely passive, is attended with the same physiological effect. I have often known patients to perspire profusely, yet naturally and healthfully, under it. To restore the skin to a healthy action is a result of no small importance in nearly every form of disease. It also, like voluntary exercise, stimulates the kidneys to increased action, and augments the amount of the urinary secretion. Uric acid is the result of an oxygenation of muscular tissue consequent upon its action. There is a compensating and sympathetic action between the kidneys and the skin, so that when the cutaneous perspiration is abundant, the urine is less so. — (*Dalton's Physiology*, *p.* 71.) Of all the numerous forms of cutaneous disease, a large proportion of them originate in a defective or disordered action of the kidneys. Some element, that should find an outlet from the system through the renal functions, is seeking to make its way through the skin. Such is the origin of most humors. Hence any treatment that will restore the kidneys to a healthy functional action will relieve most cutaneous diseases. On the other hand, any remedial agent that gives the skin a healthy action will go far towards curing every disease of the kidneys. The delicate and quick sympathy between the skin and the kidneys is perceived by us on any cold day. When the perspiration is suddenly checked by an exposure of the body to the cold air of winter, the urinary secretion is immediately increased. Dropsy is a disease

that is caused by a defective action of both the skin and the kidneys.

The liver is one of the most important of the excreting organs. Its sluggish functional action is the physical cause or concomitant of many diseased conditions of the body. Inflammation, enlargement, and congestion of the liver, are the most common designations of its disordered state, and are only different names of the same thing. All congestions are a *stasis*, a standing still, a want of circulation in an organ or part. In the common disordered state of the liver, the bile, instead of flowing freely through the gall duct, accumulates in the organ. The hepatic veins are relaxed, and from a loss of contractility are enlarged, and, consequently, the blood, with which it is liberally supplied, accumulates in it. This accumulation of blood and bile, and the stagnation in the circulation of these fluids, occasions its engorgement and enlargement. To restore the circulation is to cure the disease. It is to be treated in the same way that you would a sponge if it contained more water than you wished it to hold. You simply press it out. By an alternate pressure, first upon the right side, and then upon the left, and by the use of both hands at once, so as to produce a sort of *wringing movement* of the body in the region of the epigastrium, it forces the bile into the gall-duct, and increases the circulation in the hepatic veins. This is a treatment recommended by common sense, and is as efficacious as it is physiological. It has proved itself a specific for all diseases of the liver, and I have never met with a case that it would not relieve.

The excreting organs act in harmony, or there is in them a conatus, or natural tendency and endeavor, to a concomitant and harmonious activity. In consequence of this synchronous movement and reciprocal influence, the stimulation of one excites the functional action of all. I have often noticed that when the liver is subjected to the above-named treatment, it induces a gentle perspiration, and quickens the action of the kidneys, and effects a movement of the bowels with all the immediate efficiency of a dose of calomel or podophyllin.

It seems to be a law, arising from the mutual influence of the organs upon each other, from the interrelation of their nerves, that the health of an organ is affected by its proximity and juxtaposition to a diseased one; and it is equally true that to cause a healthy circulatory action in an organ near a diseased one goes far towards securing a more healthy condition of the latter. Thus, in disease of the lungs there is always a debilitated state of the large pectoralis muscle of the chest. So of the abdominal muscles, and the condition of the bowels. In chronic diarrhœa these muscles are greatly relaxed, while in constipation and dyspepsia they are often permanently retracted. To correct this unnatural condition of the muscles is the best remedy for the disease. By a stimulating treatment of the *glutei* muscles of the hip it affects the action of the large intestine, and relieves constipation. It also allays any over-excitement or inflammation of the pelvic organs, as those muscles have a definite sympathetic connection with them. The same is true of the uterus

and the *adductor* muscle of the thigh, and the *popliteus* just above and back of the knee. The treatment of the *gastrocnemii*, and *soleus*, that constitute the calf of the leg, produces a similar effect upon the kidneys and pelvic viscera. The stimulation of the right *trapezius* affects the liver, and of the left, the spleen, two organs quite commonly deranged in chronic disease. Kneading the muscles of the arms, by a reflex action of the spinal nerves, affects the lungs. The proper treatment of the abdominal muscles affects the diaphragm, whose contractions furnish the respiratory force. These muscles are five in number: the *obliquus externus*, the *obliquus internus*, the *transversalis*, the *rectus*, and the *pyramidalis;* and these together constitute the walls of the abdomen, and the natural support of all the interior viscera. They also aid in expelling the contents of the bowels and uterus, and assist in respiration. They act as the antagonists of the diaphragm, for when the latter contracts the former expand, and *vice versa*. There is, consequently, a close sympathetic relation between them; and the improvement in the tone of the abdominal muscles, by a reflex action, is communicated to the diaphragm, and thus relieves all respiratory diseases and those of the vocal organs. The *obliquus externus* is one of the most important of the group of abdominal muscles. It presses the diaphragm upward, and brings the thorax directly forward, and when the thorax is fixed it *draws the pelvis upward*, and its healthy tone cannot fail to be a sovereign remedy for the prolapsed condition of the

pelvic organs so common in chronic diseases, especially those of females.

The treatment recommended and described above, gives tone to the muscular and nervous system, restores harmony in the circulation of the blood and nervous force, and thus increases the reaction of the *vis vitæ* against any local or general derangement of the system. The application of the hands, also, in *friction* over the body has a marked effect upon the internal organs. It has been proved that there is a reflex action of the nerves of sensation upon vaso-motor nerves, or blood-vessel nerves. The nerves of sensation terminate in the skin, and through these, by a reflex action, the condition of every organ in the body may be affected. M. Loven has shown that, by irritating the peripheric extremities of sensitive nerves, a reflex influence is produced on the vaso-motor nerves of an inhibitory or restraining character, effecting a perceptible diminution of the calibre of vessels, and, consequently, diminishing the flow of blood to the organs. Prof. Heidenhain, of Breslau, proved, by many experiments, that irritation of sensitive nerves—and this is always effected by friction or rubbing the skin—produces a rapid diminution of the temperature of the blood, and a less frequent pulse. This affords a ready means of diminishing inflammations, and congestions, and all feverish conditions of the body, which lie at the root of all acute and most chronic diseases.

According to Prof. Stilling "there is a constant reflex influence maintained by a sensitive nerve upon the blood-vessel nerves." But this is felt more immediately

upon the inhibitory nerve-fibres of Renak, whose office is to regulate the flow of blood to the organs. Schiff demonstrated the fact that if the skin be tickled or *gently* rubbed the capillaries of the part so excited dilate; but if great force be used in rubbing, or if the extremities of the sensitive nerves are greatly irritated, the capillaries do not dilate but firmly contract. Thus the amount of force employed regulates the flow of blood to the organs, and may be made to increase or diminish at will the vital action of the parts. — (*Meryon's Rational Therapeutics*, *pp.* 41–43.)

It will be seen from the above that, by means of the hands alone, the most marked effects that were ever claimed to be produced by medicines may be caused in a purely physiological way. In all ages of the world the hands have been used to relieve pain and cure disease, but without any scientific knowledge of the reason of their efficiency. The cures effected in this way were deemed miraculous, whereas they were only miracles in the order of nature.

It is a law of our nature, on the uniform operation of which we may rely, that the *passive* holding of the hands on any part of the body increases the vital action of the point of contact. This is immediately indicated by the heightened glow of the part, consequent upon a quickened vascular action, which seems to be caused by the magnetic stimulation of the tissue. The psychic influence, which is in this way communicated, is more certain in its effect than that of any known medicine, and is a remedy that is always within our reach. It finds its most useful application in the imposition of the hand

upon the brain, as in this way the mental manifestations and spiritual state may be modified by it. The top of the brain is the location of the spiritual and religious faculties, and has been expressively called, by Prof. Buchanan, "the kingdom of heaven in man." The placing of the hands here, as in the rites of confirmation and ordination, is no unmeaning ceremony. The religious faculties are the side of human nature that lie next to God and heaven. The imposition of the hands upon this part of the cerebral organism, which is so sensitive to influences from the spiritual world, must have a quickening effect upon the religious nature. In this way the Holy Spirit, which we have shown to be the inmost principle of life and health, was imparted in the primitive church. (Acts viii. 17; Acts ix. 17; Acts xix. 6.) This may have been effected by the imparting through the hands the spiritual states of the apostles to the subject, or they may have been made by it receptive of an influx from the spiritual world, — from God and the heavens. But, in either case what has been done, can be done now. As the learned Hooker has remarked: "God hath his influence into the very essence of all things." He who is in vital communication with God can place others in the same conjunction with the Central Life, by becoming a conductor to them of the divine and celestial inflowing.

It is well to terminate the treatment, recommended above, by placing the hands upon the part of the brain constituting the crown of the head, or what is called the "region of the higher energies," and also over the middle of the scapula, or shoulder blade, as this is the

centre of muscular force in the body. It deepens the respiration, and has a marked effect upon the whole muscular system, and infuses an element of life and force into every part of the organic structure.

The placing of the hands upon the forebrain quickens the action of all the intellectual powers, and their application to the back brain, just above the last cervical vertebra, accompanied with vigorous friction and kneading, stimulates all the involuntary vital functions.

The treatment described and recommended above, under the general designation of the Magnetic Movement Cure, constitutes the physiological basis for the sanative remedial action of the phrenopathic method of healing. In this age of exact science, diseases cannot be cured by magic or miracle. All spiritual forces act in the cure of diseases of mind and body in harmony with the laws of our being. It should be the aim of the physician to bring the remedial agency which he employs within the compass of the laws of human nature, for these are the "power of God and the wisdom of God unto salvation." The treatment described in this chapter gives to the so-called magnetic or psychic force an increased efficiency, and to its effects the quality of permanency. The phrenopathic method of cure founded by Jesus, the Christ, eighteen centuries ago, and by him taught to his early disciples, will be revived in the new age upon which humanity is entering, and will receive an increased efficiency from the growing scientific culture of the world. Knowledge, and especially *spiritual intelligence*, is power; and that power applied to the relief of

mental unhappiness and physical suffering is the divinest exhibition of Christian beneficence. Whoever does this, whatever may be his creed, is a follower of Christ and a citizen of the kingdom of heaven.

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